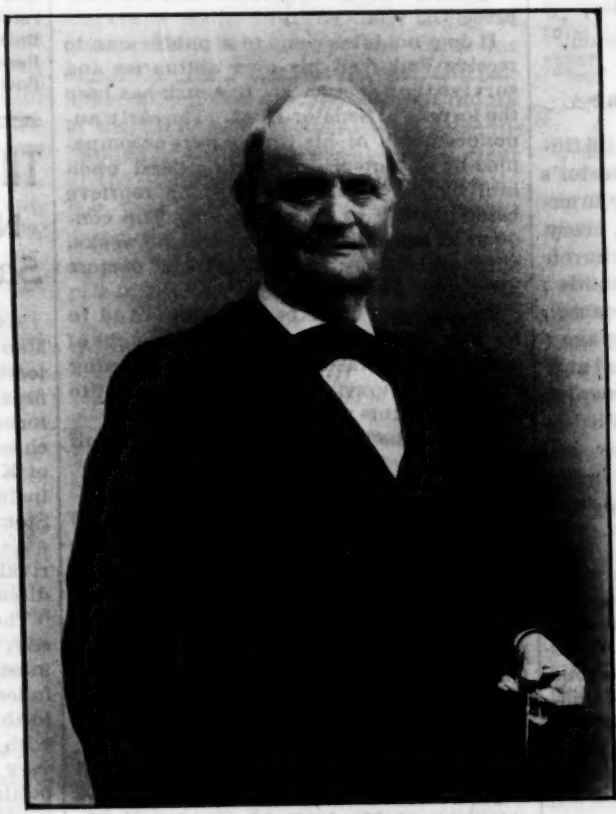


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Zion's Herald

WEDNESDAY, SEPTEMBER 14, 1904



DR. THOMAS A. GOODWIN
Nestor of Indiana Methodism

FALL OFFER

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The Church and the College

From Congregationalist.

ZION'S HERALD forcibly and convincingly calls on the Methodist Episcopal Church to arouse to the imperative need of so manning pulpits in towns and cities where there are educational institutions that the Church of Christ and the Metho-

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dist Episcopal denomination shall not suffer from the ministrations of men for whose intellectual ability and message instructors and students can have little or no respect. The Baptists of Michigan have just purchased a guild house for the benefit of students from Baptist homes who attend Michigan's large university, and an alumnus of the institution and a trained Christian leader has been put in charge of this house. Here is definite action by Methodists and Baptists in an important matter, which Congregationalists cannot afford to overlook. This problem came before the last National Council, and formal action was taken by the Council. Strategy, not to mention aught else, demands positive action. If Baptist Congregationalists can do what should be done, we can. If Methodists, with their early traditions of indifference toward education, are bestirring themselves, shall we, with our traditional admiration for education, be listless?

Senator Hoar

From Boston Post.

THE bulletins from Worcester are more encouraging day by day. It is apparent that the acute stage of Senator Hoar's illness has passed, and that his restoration to a reasonably full degree of strength may be expected, in view of his originally strong constitution and his well-preserved vitality.

It does not often come to a public man to receive and read his own obituaries and survive the experience. But such has been the fortune of Senator Hoar. The early announcements of his illness were accompanied by a sentence of death passed upon him by the medical faculty, the reprieve being limited to a few hours. The condemned has extended the hours into weeks, and now is likely to confound the doctors utterly by a full recovery.

For this we may be thankful. And in reading what his fellow-citizens thought of him when he was supposed to be passing away, there must be a peculiar delight to the heart of this rare old man.

Nor will the humor of the situation fail to appeal to him.

Helping the Laboring Man.

From Church Economist.

REV. A. F. IRVINE, of New Haven, Conn., who has identified himself practically with the labor unions of that city, has been able lately to be of material help in averting a strike of motormen. His wise and friendly advice led to an amicable settlement of the differences. Speaking of his efforts, the New Haven Register says: "New Haven has considerable to thank Mr. Irvine for in his attitude in the past crisis." Ministers do not grasp occasions of civic usefulness as often as they might. It is interesting to note that Mr. Irvine did not deem it necessary to discard his "professional" character as some preachers, we are sorry to say, think it "tactful" to do. On the contrary, he opened the discussion with prayer.

Feeling in Preaching

THE preacher who feels what he says, and then says what he feels with feeling, is sure to make his hearers feel about as he feels. One of the great weaknesses of much of the preaching of today is in the fact that it is all logic and literature, and no soul-touching feeling.

You can't melt ice with a cold poker; but heat the poker red hot, then apply it to the ice, and see how it will sizzle. In morals

and religion, men's hearts are by nature like ice — cold and unemotional — and the only way to melt them into tenderness and feeling is to go at them with hearts all on fire with the love of the Lord Jesus. — Exchange.

SEPTEMBER A DELIGHTFUL MONTH IN THE MOUNTAINS

Low Rates via Boston & Maine R. R.

The fall is the ideal time of the year for a visit to the White Mountains. The forests are rich in their beautiful autumnal mantle, and the sharp, brisk, invigorating quality of the mountain atmosphere infuses one with life. The usual apathy of summer is lost, and one feels more inclined to ramble and stroll to the numerous haunts and walks in this great natural park.

The wonders of the mountains are many, and the scenic vistas are rare and handsome. At Intervale is the beautiful verdant valley leading to the domed-shape summits of Big Thorn, Little Thorn, and Baby Thorn mountains, while away in the distance are the towering peaks of Mt. Washington, Jefferson and Madison. Mt. Washington, the grand observatory of the mountain region, with its novel incline railroad, invites the traveler to make an ascension, while the natural wonders of the Profile, Franconia and Crawford Notches are beyond description.

From Sept. 15 to Oct. 8 the Boston & Maine R. R. will have tickets on sale at greatly reduced rates to all White Mountain points. Side trips will be on sale in the mountains at low rates, and the hotel proprietors will make special low rates for the fall tourists. For rates, etc., see Boston & Maine posters, or send to the General Passenger Department, Boston & Maine R. R. Boston.

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Vermont Election

THE Vermont gubernatorial election has been regarded by political statisticians for many years as a sign or barometer of general political conditions throughout the country. The result of the elections held Sept. 6 is thought to foreshadow Republican national success in November, Charles J. Bell, of Walden, the Republican nominee for Governor, being elected by a plurality of 31,500. The total Republican vote was 47,991, and the Democratic, 16,492; the Socialists polled 1,000 votes, and the Prohibitionists about the same. The Republican leaders say that the labor vote went for Bell, which was really more a tribute to Roosevelt, while the fact that Bell is a farmer drew to him a large number of votes from the farmers of the State, who have felt disappointed because for forty years no farmer had been nominated by the Republicans for Governor. Three-quarters of the Democratic gold men, however, returned to Porter, who has solidified his party. The local option fight of two years ago had little influence on the result, and the Clement Republicans, who nearly disrupted the party organization in 1902, solidly voted the Republican ticket. The Legislature is heavily Republican, and Senator Redfield Proctor will doubtless be re-elected without opposition. The Republican pluralities for Governor of Vermont of late years have been as follows: In 1888, 27,018; 1890, 12,678; 1892, 17,276; 1894, 27,311; 1896, 36,930; 1898, 22,773; 1900, 31,312. The Republicans throughout the country are greatly gratified by the result in Vermont, for though it is a rock-ribbed Republican State, it might this year have indicated in the election returns a marked decline, significant of a leaning toward Democratic principles and perhaps pre-saging the election of Judge Parker as President. Both candidates for governor were men of high character—the one prominent among the grangers, and the other a gentleman of considerable experience in public affairs. While little interest was taken in the speech-making which preceded the election, the Repub-

lican reserve vote in Vermont came out in full force.

Coldest City in the World

THE coldest city in the world is said to be Yakutsk, in eastern Siberia. It is the great commercial emporium of East Siberia, and the capital of the province of Yakutsk, which in most of its area of 1,517,063 square miles is a bare desert, the soil of which is frozen to a great depth. Yakutsk consists of about 400 houses of European structure, standing apart. The intervening spaces are occupied by winter "yoorts," or huts of the northern nomads, with earthen roofs, doors covered with hairy hides, and windows of ice. Caravans with Chinese and European goods collect the produce of the whole line of coast on the Polar Sea between the parallels of 70 and 74 degrees, from the mouth of the River Lena to the furthest point inhabited by the Chookchees. A colporteur of the British and Foreign Bible Society last year made a tour of eleven weeks down the Lena, which is 3,000 miles in length, visiting Yakutsk, and selling gospels in their own language to the Yakuts in the villages along the banks of the river.

Condition of the Federal Treasury

THE expenditures of the Government during August exceeded its receipts by \$6,382,000. Since the beginning of the current fiscal year the deficit in the revenues has been nearly \$25,000,000. Some of these expenditures, however, have been made for public improvements to amounts sufficient in many cases to meet demands for the coming two months. The customs receipts have fallen off from \$48,268,222 for July and August, 1903, to \$41,901,423 for the corresponding period in 1904. It is possible that improved business conditions later in the fall may increase the customs collections. The internal revenue receipts for the two months have declined to the extent of \$2,235,530 from those of the same months in 1903. The amount of the general fund in the Federal Treasury, Sept. 1, was \$123,753,979, and the deposits in national banks amounted to \$119,311,656, making a total of \$243,065,635. The current liabilities were \$95,091,270, and the available cash balance was \$147,975,364.

Harvard's New Telescope

HARVARD UNIVERSITY has recently acquired the largest efficient telescope in the world, greatly widening the facilities of her astronomical observatory for original scientific research, and adding one more notable piece of apparatus to the splendid equipment in the hands of American astronomers for astrophysical investigation. By

the possession of this splendid instrument the Harvard professors will no longer be compelled to confine their measurements and observations to the brighter stars, for this 60 inch reflector will reveal and measure celestial objects far too faint and distant for the objectives hitherto at their command. This telescope, which is the gift of an anonymous friend of Harvard University, was built a number of years ago by Dr. A. A. Common, a distinguished English astronomer whose photographic studies of nebulae, made at his observatory at Ealing, brought him great fame. The instrument has been termed the "most potent light collector ever yet turned to the skies." The mirror alone weighs more than 2,000 pounds, and the telescope tube itself rises to a height of twenty-seven feet.

National Debts of the World

THE aggregate of the interest-bearing debt of the United States on Aug. 31, 1904, was \$895,157,540. This is a small public debt as great nations go. At the date of the latest accessible returns the national debt of Great Britain aggregated very nearly \$4,000,000,000, of which rather more than \$3,200,000,000 was funded. The public debt of France is in the neighborhood of \$6,100,000,000, or about \$156 per capita of the population. The annual charge for interest and service of the French public debt is about \$6.25 per capita. The national debt of Germany is not large, the total funded debt, according to the latest available data, being about \$700,000,000. The exact figures of the Russian national debt are not ascertainable, and it is likely to be greatly increased by the expenditures for the present war. It is known, however, that two years ago Russia's debt aggregated about \$3,500,000,000, and today it probably equals if it does not exceed \$4,000,000,000. In comparison with the burdened state of other nations, the United States can hardly be said to be debt-ridden.

Outdoor Treatment of the Insane

ON Ward's Island, in the East River, New York, a careful program of open-air treatment for the acute insane is being conscientiously carried out under the supervision of Dr. Emmet C. Dent, who has under his direction a corps of 12 physicians and 342 nurses and attendants, caring for over 3,000 insane patients. The portion of the island devoted to open-air treatment resembles a great pleasure-garden. Patients suffering from acute mania occupy tents not far from the water. There is not the least suggestion of the sick-bed about the place, and only those patients who are too restless to be trusted around the grounds are confined to the beds. The patients, relieved from

the restraint of iron bars, and dreamily acquiescing in their tent-life, which represents a condition of semi-liberty, watch the boats passing up and down the East River in a passive and apparently reflective state of mind. In this treatment anesthetics are absolutely barred, the ozone of the open air creating that languor which is desirable for this class of patients. It has been observed that the red corpuscles increase rapidly, and that the whole system of the sufferers is built up. In 1903 the number of cured and improved patients who were discharged amounted to 670, just one and a half times the number reported cured under the old régime in force in 1900.

Meat Strike Settled

ON Sept. 8, the vexatious and costly meat strike was "called off" by President Michael Donnelly of the Amalgamated Meat Cutters and Butcher Workmen. This surrender of the butcher workmen is considered to be one of the most serious setbacks that organized labor has experienced for years. The terms under which the men returned to work are those which were offered by J. Ogden Armour, Sept. 3, and which the men rejected by a referendum vote. These terms are, in substance, that the old employees shall be reinstated as fast as possible, having the preference when vacancies occur; that the wages of skilled butcher workmen shall remain the same as before the strike; and that there will be no discrimination against any man because of his connection with a labor organization. The packers are at liberty to retain as many of their non-union workers as desire to stay at work. The men have been dealt with as individuals, and no agreements with the unions as such are to be made. This settlement affects the situation in all cities where the strike has been in progress. The strike, which has continued nine weeks, originally involved 50,000 men, but desertions from the Union ranks as the weary fight went on reduced the number of strikers to 30,000. Of this number some 20,000 men have returned to work.

Prehistoric Animals in the Yukon

MINERS who have been digging prospect-holes in the Klondike region have from time to time found bones which indicate that the animals inhabiting the Yukon section in prehistoric ages were very different from those living there at the present day. In some of the creeks in the Klondike region great ivory tusks, evidently from an animal similar to the elephant or mastodon, have been discovered. The tusks vary in length from three to eight feet, some of the largest being from ten to twelve inches thick. Although these remains are interesting scientifically, they are of no commercial value except as curiosities, the ivory having turned yellow from age, and the long, severe frosts having cracked it so badly that it is of no use in the arts. These tusks are always found close to bed-rock, buried beneath the frozen gravel at a depth of ten to sixty feet. The tusks are much curved, and on the under side are worn away, giving the impression that the great animals to whom they belonged fed on moss or

swamp-grass, and that the tusks slid along the surface in front of them as they moved.

Great New Zealand Geyser

YELLOWSTONE PARK is reputed to have the most magnificent geysers in the world, but according to a writer in the *Scientific American*, the most splendid geyser to be found anywhere in the world is situated at Rotorua, in New Zealand. The height of the eruption of the geyser varies from 900 to 1,200 feet. The area of the basin is about two and a half acres, from which it may be inferred that the geyser may properly be called the largest in the world. The geyser plays about twenty-two times each month, is very erratic, and gives no warning when it is about to erupt. The "Inferno Crater" of the geyser, as it is called, which contains a seething sheet of water, is about 410 feet above the surrounding plain. Rotorua is distant from Auckland about eight hours' travel by express train.

Roosevelt's Letter of Acceptance

PRESIDENT ROOSEVELT made public on Monday his formal letter of acceptance of the Republican nomination for President. The letter is written in a dashing and vigorous style, giving no quarter to his political opponents. He is unsparing in his denunciation of many Democrats for "insincerity" in their attitude on public questions. He criticizes Judge Parker, though not by name, as the author of "later" expressions than are found in the party platform, on the Philippine question. He lays great stress on the necessity for continuing the protective tariff, and replies to the Democratic demand for reduction by declaring that if protection be "robbery" at its highest point, it is equally so when reduced. The letter declares that the course of the Administration in the Panama matter was the only possible course, affirms that the rights of Americans in foreign countries are now respected, asserts that the gold standard is a fixed policy, promises that the Republican record with regard to the anti-trust law will be firmly adhered to, argues that the charges of Republican extravagance are not well founded, and holds that in the colonial policy of the United States no backward step can be taken.

Battle Impending at Mukden

A LIMIT must come to the endurance of even the most aggressive and undiscouraged foes, and this past week the fighting between the Russians and the Japanese has been of a somewhat desultory and indecisive kind — just enough for both sides, so to speak, to keep their hands in. Liao-Yang battles cannot be fought every week in the year. Later details which have come in show that while the Russians were not quite so demoralized in their retreat as was first supposed (and even claim that the Japanese success at Liao-Yang was a barren victory), the Russian loss was frightful, and the sufferings of their troops in the retreat were most severe. General Kuropatkin has now taken up a new line of defence in and about Mukden. He is evidently de-

termined not to be again outflanked by the Japanese, and his Cossacks are scouting along a line which sweeps out sixty miles to the northeast. The fortifications at the Tie Pass are being hurried on. Costly efforts are being made to delay the Japanese advance. It is rumored that the Czar has peremptorily ordered General Kuropatkin to retake Liao-Yang. Russian reserves have been called out, and there is talk of reorganizing the Russian army at the front into two divisions under General Linevitch and General Baron Kaulbars, with Kuropatkin in supreme command. The departure of the Baltic fleet for the Far East has been "officially announced" at St. Petersburg, but whether it will ever reach the scene of naval operations in the neighborhood of Port Arthur, is a question. The Japanese keep up the bombardment of Port Arthur, but the progress made by the besiegers is slow.

Last Year's Cotton Crop

ACCORDING to a report just issued by a reliable authority on the cotton markets of the South, the cotton crop of 1903-1904 amounted to 10,011,374 bales — a decrease of 716,185 from that of 1902-1903. Compared with the previous year, the crop of Texas, including Indian Territory, has increased 45,000 bales. The crop of the group of States known as "Gulf" States — comprising Louisiana, Arkansas, Mississippi, Tennessee, Oklahoma, Utah and Kansas — has declined 430,000 bales, and the crop of the group of "Atlantic" States, including Alabama, Georgia, Florida, North and South Carolina, Kentucky and Virginia, has fallen off 332,000 bales. These decreases indicate that there is a problem of cotton-growing for America as well as for England. The average commercial value of the crop of 1903-1904 is estimated at \$61.38, as against \$44.52 the year before, and the total value of the crop is reckoned at \$617,501,548 as against \$480,770,282 the previous year.

FACTS WORTH NOTING

— The new chapel of Columbia University, New York, which is to be erected on Amsterdam Avenue, is to be a fireproof edifice, shaped in its ground plan like a Greek cross. It will be 114 feet high, and crowned with a large dome surmounted by a cupola.

— A formal treaty was signed at Lhasa, on Sept. 9, between Colonel Younghusband and the Tibetan officials, in the apartments of the Dalai Lama, at Potala. The ceremony was simple, and was conducted amid quiet and picturesque surroundings. The proceedings closed with a short speech by Colonel Younghusband. The Dalai Lama is now supposed to be well on his way to Mongolia, and the officials insist that his action practically amounts to abdication. The administration is now carried on by a council of regency. It is believed that the Tashi Lama will finally be recognized as the supreme religious head. Arrangements have been completed for the return of the British expedition.

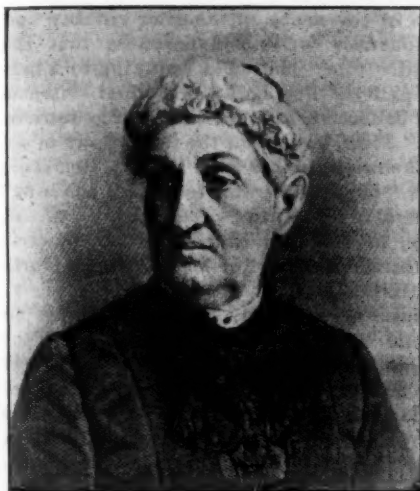
— Hon. John E. Redmond and his Irish colleagues in Parliament have received a warm reception from their countrymen in this city, and their addresses delivered at a big mass meeting held in Boston were vigorously applauded by the friends of the Emerald Isle, who look at imperial politics through Irish spectacles. There is much

about the sturdy and fearless Parliamentarians that is calculated to awaken admiration among Americans.

Mrs. Harriet Bond Skidmore

IN the death of Mrs. Harriet Bond Skidmore, which occurred at the residence of her son, Mr. William B. Skidmore, at Morristown, N. J., on Monday, Sept. 5, there passed to an abundant reward one of the most remarkable women of our denomination. Peculiarly equipped by nature and by grace for the best religious work, her 84 years were "abundant in labors," which were marvelously effective. The *Methodist Review*, in referring to her as long ago as 1886, said:

"A Methodist of Methodists, 'to the manner born,' she brought to the Woman's Foreign Missionary Society as its first, and till now its



THE LATE MRS. SKIDMORE

only metropolitan secretary, an esoteric apprehension of the spirit and aims of her church, acquired in the associations of the home of her father, the senior Dr. Thomas E. Bond, and a full understanding of the purpose and plans of a missionary management with which her husband was associated from its inception, till death made room for his son to become his successor.

"In her own right, also, Mrs. Skidmore represents her associates. Practiced for more than thirty years in the management of noble charities like that of Five Points Mission in New York city, and disciplined to appreciate the best type of spiritual life as a class-leader in the church of her choice through a third of a century, she was fitly furnished to sympathize with those whom she was to join in sending into the maelstrom of heathenism, and to encourage by her example that *abandon* of consecration and fervor of faith which have so significantly marked this movement."

Her interest in her work and her usefulness in it never flagged, but continued to the last. Twice a week for over fifty years she was present at the Five Points Mission. She was a masterly executive, seeing and doing large things. She was called, with peculiar fitness, the "Bishop of the W. F. M. S." In the delicate relations which often existed between the W. F. M. S. and the Parent Missionary Society, she was the one woman to confer with the secretaries and Board of Managers, and secure wise and necessary adjustments. Unspeakably valuable and far-reaching have been her work and influence. While the church in all lands will mourn its irreparable loss, it must not fail to thank God for what she was and what she has achieved, and that her life was so long spared. Dr. J. W. Lindsay's wife was her sister.

Her funeral, which was largely attended, occurred at Metropolitan Temple, New York city, on Thursday of last week. Dr. Bagnall, the pastor, Dr. Longacre, Dr. Sanford, of the Five Points Mission, and

Bishops Andrews, Foss and Robinson officiated.

A Great Leader

LOUISE MANNING HODGKINS.

The knell of a brave soul was tolled last week when Mrs. Harriet Bond Skidmore, corresponding secretary of the New York Branch, and a notable leader since its foundation of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, was called home. Her funeral services were participated in by Bishops Andrews, Foss, and Robinson, and Drs. Longacre, Bagnall, and Sanford; the children of Five Points Mission, of which she had been treasurer for over sixty years, sang the hymns of the occasion.

The event is too near at hand for a calm review of so well-filled a life that shared in nearly all great philanthropic interests of the last century. The church, the city of her home, her State, her country — all held large place in her activities and affections; but pre eminently she was for more than a quarter century the "informing idea" of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Hers was a powerful and simple nature, with a vigor of grasp masculine in its energy, but womanly in its tenderness. Associated with the Society from its organization, little connected with it bears not the mark of her strong personality. There was ever in her the sleeping statesman, awaking at need to master difficulties and conduct new projects on the broad, general principles that embrace a long future. She never lost sight of the pivotal truth that Christ is setting up His kingdom in the world — a vision so often lost to unanointed eyes.

The loss of Mrs. Skidmore is a cumulative one. There are other women of character, talent and force, but who so unafraid of intimate and overcoming obstacles, who with a faith so undaunted, a courage so confident?

Long before she passed from earth loving friends erected a memorial to her in the Harriet Bond Skidmore Orphanage at Madras, one of our most conspicuous church possessions; other tokens of her long and useful life are sure to follow, but the enduring shaft, illumined by the love of thousands of loyal friends, is the memory of her noble life.

An Unfading Memory

MRS. O. W. SCOTT.

"Needs there the praise of the love-written record,
The name and the epitaph graved on the stone?
The things we have lived for — let them be our story;
We ourselves but remembered by what we done."

Bonar's "Everlasting Memorial" would fitly express Mrs. Skidmore's own wishes, I believe, with respect to words of praise, for she always impressed me as one who would fain conceal her good works from public gaze. But loving tributes will be spoken and written, for very many hearts are mourning because her active earth life is ended.

Those who knew her better than I because of almost constant association, will speak of the admirable traits which made her a leader in Christian work. My "one leaf of laurel" shall be an unfading memory.

It was at the fifth annual meeting of the Woman's Foreign Missionary Society, held in Philadelphia in 1874, that it was my privilege to see Mrs. Skidmore for the first time. As a beginner in church work and coming from a limited circle of opportu-

nities, I studied with keenest interest the women who represented the seven Branches which then composed the Society. Mrs. Skidmore was then, as she has ever since been, the corresponding secretary of the New York Branch. With her marked individuality and strong face, she met my ideal of a Roman matron full of courage and energy. During the session her voice was often heard in wise suggestion and warning, or in pungent discussion. Unhampered by parliamentary rules, she expressed her convictions with a certain impersonal confidence which seemed to me inspired by zeal and knowledge and an almost prophetic foresight.

But the memory which has followed me was not one connected with her impressive personality, or devotion to the cause of foreign missions; but with an incident of our homeward journey. Mrs. Taplin, afterward Branch corresponding secretary, was our first New England delegate that year, and we were together in the eastward moving train. Mrs. Skidmore occupied the seat in front in us, alone. Having heard her testimonies and prayers during our stay in Philadelphia, Mrs. Taplin, whose soul was always reaching upward, asked some questions relative to the possibilities of spiritual growth and power. They touched a responsive chord. Mrs. Skidmore came into the seat facing us and was soon relating her own experience. The hour which followed was one never to be forgotten. Unfolding the record of her busy life, she told of doubts and fears and temptations overcome, of burdens lifted, of trials turned to triumphs, through the grace which had come to her by faith in our Lord Jesus Christ. There was logic, there was knowledge, there was love supreme in this wonderful revelation of spiritual life. I think of it today as the most remarkable testimony of God's controlling influence over an ambitious nature and a strong will that I have ever heard. I can but believe that it was an unusual thing for Mrs. Skidmore to so reveal her inner self, for I have rarely met her in the years since, then that she has not referred to it, saying with a warm hand-clasp: "Do you remember that good talk we had in the train so long ago?"

The conversation was entirely between Mrs. Skidmore and Mrs. Taplin, but as a listener I drank in every word. As we were about to part she leaned over and, placing her hand upon my shoulder, said: "Dearie, don't be afraid to trust Jesus!"

Years of faithful service she has given since that day, and then came other years of infirmity and weariness, ending in coronation; but if she could send a message from the Land of the Immortals to the band of missionary workers she loved so well, might it not be these same words, with a wider and more glorious meaning: "Don't be afraid to trust Jesus?"

Why Take a Church Paper?

CHURCH membership should mean loyalty. Church loyalty means intelligence. A Methodist should know when, how, and why his church came into being; should know in what respects it differs from other churches; should know what its achievements have been, what it is now attempting, what are its prospects for success. In a word, an intelligent Methodist must know his family history. The church paper keeps one in touch with the current church life and work as can be done in no other way. A Methodist should be loyal; a loyal Methodist must be intelligent; an intelligent Methodist must read a church paper. Therefore at once subscribe. — Rev. J. C. W. Coxe, D. D.

ALL-ROUND BIGNESS

"SEND no more giants, God, but elevate the race!" once wrote Browning, but we hardly know whether he really meant that prayer. It looks as though the aim of true religion were to make as many giants as possible, perhaps not intellectual Goliaths exactly, nor plutocratic Anakim, but big-brained, big-hearted men, capable of taking fresh views of old subjects, and broad views of all subjects, loyal to truth and loving toward their fellow-men, possessed of a spinal column, and walking erect, with heads held high enough to look over the sordid crowd that grovels on the ground. Of giants in that sense there is at present none too plentiful a supply.

MORE EARNEST HEED

THE writer of the Epistle to the Hebrews cautioned the believers whom he addressed against an attitude of inattention and inconstancy toward religious verities, declaring that they should take the more earnest heed to the things which they had heard, lest at any time they should let those blessed teachings "slip away," or flow off as water is poured out of a dish. This caution is even more necessary, if anything, in this twentieth century than it was in the days of the apostles. Life is now so intense, so electric with the thrill of new conquests, so enticing with its combinations of profit with pleasure, so full of the shrines and seductions of a Nicolaitan carnality — in other words, the world has become so wonderfully worldly — as to make the preservation of the heavenly aim amid the earthly distractions, and the maintenance of a spiritual calm amid the unearthy din, increasingly difficult. Where the tendency of the age is not Godward the vigilance of the believer must be proportionately increased, lest precious truths and faiths should in the rush and crush of life, as by the hand of some pocket-picking doubter of Scripture or denier of godliness, be filched away from him. The only way to hold the heritage of the past is to give the "more earnest heed" to one's present spiritual state. If around you the tide of diminishing conviction flows ebb until it threatens quite to run dry, anchor to God's Word in the hope that in this or another world faith will by and by return in fullest flood.

"UNDER HER WINGS"

ONLY those who have been reared in the country and have noted the ways of the mother hen with her defenceless brood, can understand the beauty, the tenderness, the love and care suggested and embodied in the words of the Master, in His final appeal to the people and authorities of Jerusalem, the utterance with which He closed His ministry in the temple on His last day of public teaching during His life on earth: "How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!"

Country folk can understand this imagery as city-bred people cannot. What a rejoicing is heard in the farmhouse when the news goes forth that a brood

has been hatched out! All the members of the family, big and little, old and young, gather about the nest to watch the fluffy, tremulous, chirpy and defenceless little strangers, and the clucking, excitable, vigilant, and courageous hen, in whom there has been wrought by the miracle of motherhood an astounding transformation. A few weeks ago that same pullet was the most timid, shy, panicky creature on the farm. Lift your hand, and cry, "Shoo!" and she would be driven into squawky fits of chicken hysterics. But now lift your hand toward one of her brood, attempt to interfere with her nest, and see what a warlike creature she has become. Claws, beak, bristling feathers, angry eyes, fearless devotion — all are hers. She is not now afraid of dog or cat, horse or cow, man or woman. Against any living creature she will stand in defence of her little chickens. What a picture she presents when we once come to study it, and recall that this was the image chosen by the Master Himself to suggest His protecting and self-sacrificing care.

A hawk hovers in the air; instantly the hen is on the alert, uttering a peculiar note of warning, which the little ones instinctively recognize, and to which they respond by fleeing to find refuge under her wings. Scatter food in the yard, and there is another note of invitation uttered by the mother-hen — a note of alluring and brooding tenderness as she calls the little ones about her to eat. And now the night comes on, and chirping little creatures wander about, not knowing what it is that ails them in their weariness and weakness. Then still another note is spoken by her, which bids them gather under her wings. They flutter about her, nestle with contented chirps under her protecting feathers and up against her downy breast, and in a moment they are fast asleep.

Oh, look on that scene! Study all the maternal, self-denying, heroic, compassionate qualities embodied in the picture, and then say to thyself: This is the simile which my Lord employed to indicate to His followers their safety, the protection which He would afford, the sheltering mercy of His cross, the help extended to those who trust Him, the peaceful refuge provided for those who flee to Him for pardon and life. Studying that scene, and picturing to ourselves the Master Himself in His days of country life, watching the hen and the chickens, interested in their ways, and brooding with sympathy over them in their hours of fluttering weakness and danger, we can all the better understand the many similar allusions found in the Old Testament. To Ruth, for example, it was said: "A full reward be given thee of Jehovah, under whose wings thou art come to take refuge." Many times does the Psalmist cry out: "Hide me under the shadow of Thy wings. Under the shadow of Thy wings will I rejoice. My soul taketh refuge in Thee. Yea, in the shadow of Thy wings will I take refuge until these calamities be over-past." And in the wonderful 91st Psalm the promise reads: "He shall cover thee with His pinions, and under His wings shalt thou take refuge."

Thus from the Old Testament and the

New, from the Psalmist and the Saviour, and from the sight of the hen and her brood in the chicken-yard of our own home perhaps, we may gather fresh impressions concerning the brooding, protecting, sheltering love which guards our ways, guides our feet, hovers over our heads in danger, and keeps us secure in time of accident and alarm.

How precious, O Lord, is Thy loving-kindness! And the children of men take refuge under the shadow of Thy wings!

WHAT MAKES A CITY VILE

SHAKESPEARE, in "King Lear," makes Albany say to Goneril, one of the king's unnatural daughters, —

"Wisdom and goodness to the vile seem vile;
Filths savor but themselves."

It is in this sense of the utter villainy and callousness of moral baseness that the word "vile" is used as applying to a municipality. For both individual villainess and collective villainess find their genesis in sin. John has given the philosophy of all wickedness in his first epistle, declaring that "sin is the transgression of the law." James, in his study of the results of sin, says, in the first chapter of his epistle: "Sin, when it is finished, bringeth forth death."

These are the governing principles in public as well as private life, for "the powers that be are ordained of God." If this be true, righteousness, in its plain generic sense of justice, must constitute the character of a municipality, as it does of a clean personality. The well-balanced individual will not only render justice to others, but will demand from others justice to himself. Rightly understood, Christ's much-quoted words (and usually wrongly quoted in defence of the doctrine of non-resistance to governmental lawlessness), "Render, therefore, unto Cæsar the things which are Cæsar's," stand as the supreme argument for human rights. For the subjects who are enjoined to obey an earthly ruler are at the same time to "render unto God the things that are God's." Christ is, therefore, virtually commanding Cæsar: "Render therefore unto the people the things which are the people's," for only so is it made possible for them to obey the government divine without conflict with the authority human.

Paul availed himself of this interpretation of Christ's meaning when he claimed the privileges of Roman citizenship, thus effectually blocking a mob trial of himself upon false charges of sedition. Applied to present day conditions, Christ's science of government will demand that the citizen shall render to the commonwealth the full tax of his citizenship — an intelligent interest in all public affairs, attendance upon the primaries, discharge of duty at the polls, an honest tax return in support of the government.

That science will also demand that the nation, the State, the municipality, shall render to the individual citizen the adequate return of "the full tax of his citizenship" — wise and honest expenditure of public funds; the direction of public monopolies for the public benefit; conscientious discharge of accepted obligations; conservation of the physical, mental and moral life of the community by an impartial exercise of the functions of law. This would doom to punishment none but those already incarcerated in self-created dungeons, for "the law is not made for a righteous man, but for the lawless and disobedient."

It is in the failure to meet these mutual

requirements of the divine science of government that national, State, or municipal villainess consists. At the present time the failure of the one supports and buttresses the failure of the other. It is an illustration on a gigantic scale of the untruth of that old adage which declares the existence of honor among thieves, for the failure of the one to attack the other is not so much because of honor as through fear. This side of the judgment no fear equal to it is known. For with the average citizen it is commercial fear; with the average politician it is financial fear, for he is in it for "what there is in it." So both join hands around the idol of gold. The politician sells to the business man seats in the Senate at Washington, legislation at the State House, and franchises at the City Hall. The business man sells to the politician his city, his State, his country, and his conscience. For a smaller "mess of pottage" smaller business men do the same thing on a smaller scale. They become *particeps criminis* in flagrant and debasing violations of common law, existing with the knowledge, by the consent and under the protection of the perjured officials, sworn to enforce the law, because to oppose them would perhaps interfere with profits in the loss of trade. So the rogues in official position and the rogues in saloons, gambling dens and houses of ill fame hold high carnival together, while the physical, mental and moral health of the community deteriorates. "This way lies anarchy."

We are not so pessimistic as to believe that we are nearing a reign of lawlessness like unto that "when France danced and the world became giddy," but the most confirmed optimist must admit that the "signs of the times" are far from reassuring. Just as in nature a storm centre is that point in atmospheric conditions where reside the forces that develop the cyclone, so our American cities are the storm centres where atmospheric conditions of lawlessness may at any moment develop the cyclone of anarchy.

A radical change is needed which shall be at one and the same time both revolutionary and catastrophic. It will be constructive in the development of a high appreciation of the obligations of citizenship, and destructive in the righteous application of all existent laws. It will be a tonic, building up the entire public system, and, equally, a poison disseminating the fluid of death through the veins of corruption. This transformation must come, for unless we save these cities of ours, "from their slums," as De Toqueville prophesied, "may come the Huns and Vandals of our modern civilization."

The first essential in this reform is that the better element of our citizenship shall recognize their responsibility for existing conditions, and then shoulder the larger responsibility of independent action that shall decree a bill of divorce between municipal elections and national issues. Just so long as city campaigns are conducted on the basis of national party platforms, just that long will the saloon element and the gambling interests determine the result. Why? Simply because they will vote and work for the men who give them the strongest assurance of immunity from punishment. They are the real non-partisan element of every city; the only continuous independent political force it contains. As a consequence, party managers must and do cater to the vicious contingent of a city's population.

The tremendously disproportionate influence of the vile elements of any community in public affairs is traceable almost wholly to the subordination of municipal interests to the maintenance of party

machines. No civic regeneration may reasonably be expected through the agency of partisan politics. As Shakespeare puts it, "Filth savor but themselves." So partisanism in civic matters "savors" but its own selfish ends. It is because of this that the prevailing conditions of American municipalities are the essence of villainess. The remedy lies in the cultivation of a spirit of civic virtue which shall demand elimination of party names and platforms from municipal affairs. Then the mutual ministry of manhood that alone can produce or sustain civic greatness, will dominate the municipal life. That ministry can control and mold only as it is directed by the spirit of Christ, the only Teacher, who has provided a system of truth that meets the every demand of "this present world." Beautifully has that keen-visioned seer of the nineteenth century, Henry Drummond, stated the distinctive power of the Gospel as a force unto the individual and collective salvation of the world's wasted life:

"The idea of religion without a church — 'I saw no temple therein' — is anomalous enough, but the association of the blessed life with a city, the one place in the world from which heaven seems most far away, is something wholly new in religious thought. No other religion which has a heaven ever had a heaven like this. The Greek, if he looked forward at all, awaited the Elysian Fields; the Eastern sought Nirvana. All other heavens have been gardens, dreamlands — passivities more or less aimless. Even to the majority among ourselves heaven is a siesta, and not a city. It remained for John to go straight to the other extreme and select the citadel of the world's fever, the ganglion of its unrest, the heart and focus of its most strenuous toll, as the framework for his ideal of the blessed life. The heaven of Christianity is different from all other heavens because the religion of Christianity is different from all other religions. Christianity is the religion of cities. It moves among real things. Its sphere is the street, the market-place, the working life of the world."

Interpreting, Not Obeying

IN his chagrin at the failure of his offensive operations against the Japanese about Liao-Yang, General Kuropatkin wired St. Petersburg that General Stakelberg's (as he supposed) costly blunder in not withdrawing sooner across the Taitse was due to the latter's "interpreting orders instead of obeying them." As the event proved, General Stakelberg succeeded in extricating his command; Oyama, like Meade after Gettysburg, falling to strike at his wearied and worsted antagonists when their capture might have been possible, although only by dint of herculean efforts of which the exhausted victors may not longer have been capable. On the way to rejoin Kuropatkin, Stakelberg, moreover, was enabled to afford timely assistance to General Orloff's demoralized forces, and because of that fact may escape court-martial. But his predicament for a time was very serious.

Kuropatkin's censure, whether or not deserved in this case, suggests a solemn line of reflection to the church people of America. Is the failure of pure religion to spread more rapidly due to the fact that many Christian soldiers are interpreting their orders instead of obeying them? When Jesus Christ says, "Go, disciple all nations!" that, being interpreted, does not mean "Stay!" When God says, "Give!" it, being interpreted, does not mean withhold. When God says, "Believe!" that, being interpreted, does not signify that agnostic, paralyzing doubt is justified. Humanity is continually twisting and turning about these divine commands so that they may seem to mean (or to ap-

prove) some other course than the line of action the great Captain has in mind. One of the commonest of these misinterpretations in the behalf of self-interest is the tendency to disobey the Golden Rule, and to interpret it as an impracticable sentiment originating in the fancy of a dreamy Galilean. This interpreting orders instead of obeying them, is to blame for a great deal of the passivity and weakness which today characterize the attitude of the church to the world. The world can be brought to Christ not by a Church Hesitant, but by the Church Militant. And in the vast and complicated campaign against evil which is being conducted under the supervision of a Greater than a Kuropatkin, the final success of the whole movement depends on the individual faithfulness and alertness of each unit in the line. If one Stakelberg interprets instead of obeying, the whole plan of a Kuropatkin may be defeated. God expects each Christian to do his duty, at his own post in the line, obeying orders exactly, cheerfully, and immediately. So will the final triumph of truth on every hand be assured.

PERSONALS

— Mrs. Munson, wife of Rev. H. C. Munson, who supplies at Rumford Centre, Me., died suddenly at Livermore Falls, Friday, Sept. 2. She was a woman of great excellence of character and life. An obituary will appear later.

— The sermon delivered on Memorial Sunday, May 29, by Rev. John D. Pickles, Ph. D., in St. John's Methodist Episcopal Church, South Boston, before Dahlgren Post No. 2 and Kearsarge Naval Veterans, is published in a handsome pamphlet.

— John G. Holmes, banker and leading business man in Pittsburg, Pa., and a member and trustee of Christ Church, that city, died recently on the steamer on his way to Liverpool with his family. He was a member of the Missionary and Education Boards, and one of the most honored, generous and useful of our laymen.

— Rev. A. H. Reed, pastor of the Methodist Episcopal Church at West Thornton, N. H., and Miss Bertha L. Briggs, daughter of Mr. and Mrs. Darwin Briggs, of Lebanon, were married on the lawn in front of the Briggs homestead, Aug. 31, by Presiding Elder G. M. Curl. Mr. and Mrs. Reed are away on a short wedding trip.

— Rev. F. H. Corson, Ph.D., principal of Mallalien Seminary, Kinsey, Ala., his daughter Helen, and Miss Bessie E. Allsopp, superintendent of the Emeline S. Hamlen Industrial Home for Girls (a part of the work of Mallalien Seminary), sailed, Sept. 7, by steamer "Chattahoochee" for Savannah. They will commence their work the 19th. Dr. Hamlen and wife will go down later.

— A quiet home wedding occurred at 51 Dana Street, Cambridge, on Thursday evening, Sept. 1, when Miss Clara Elizabeth, daughter of Rev. James Noyes, of the New Hampshire Conference, was united in marriage with Rev. Claude Hammond Priddy, pastor of Congress St. Church, Portland, Me. The ceremony was performed by Dr. Borden P. Bowne, of Boston University. Mrs. Priddy is a graduate of Boston University, College of Liberal Arts, and has pronounced musical talent.

— In Winchester, Sept. 6, Rev. E. W. Virgin, of Dedham, united in marriage Rev. George Manley Butler and Miss Emily Soldan Ladd, daughter of Edward Otheman Ladd, of Winchester. The bride is a graduate of Boston University, class of 1903.

On their return from the wedding trip Mr. Butler expects to assume the pastorate of Mystic Congregational Church, Medford. The officiating clergyman married the father and mother of the bride, in Everett.

— Secretary Shaw is addressing immense political meetings in California.

— Mrs. Charles Fairchild announces the marriage of her daughter, Mabel Eugenia, to Rev. Harold Edmund Wilson, on Wednesday, Aug. 31, at Middletown, Conn. Mr. Wilson is pastor of the Methodist Episcopal Church in East Berlin, Conn.

— Rev. F. K. Stratton, D. D., New England Conference Evangelist, will be available to the churches for special services, beginning with Oct. 1. We unhesitatingly commend him to the ministers and churches.

— In Pasadena, California, Sept. 8, Miss Katherine Belle Bragdon, daughter of Principal C. C. Bragdon, of Lasell Seminary, Auburndale, and Hiram W. Barlow, of Philadelphia, Pa., were united in marriage. Mr. and Mr. Barlow are on their way East for their bridal trip.

— The trustees of Baldwin University have elected Prof. George B. Rodgers to the presidency. Prof. Rodgers is a member of the East Ohio Conference, but has not been in the active pastorate for some years. For several years he taught in the University School of Cleveland.

— Mr. George Francis Steele, son of the late Dr. George M. Steele, was the guest, last week, of Miss Louise Manning Hodgkins, at her beautiful summer home, "Payre Houres," in Wilbraham. Mr. Steele was simply surrounded by his father's old friends at church on Sunday.

— Rev. J. W. Jones, of Everett, is unanimously invited to become the pastor of St. Paul's Church, Lincoln, Nebraska, and accepts subject to the decision of the Bishops. Mr. Jones has done a splendid work at Everett, and has attached himself closely to the ministerial brethren of this Conference, who will regret his departure.

— Governor Bates, Mrs. Bates, and about seventy others representing the Commonwealth, left Boston Monday afternoon on a special train over the Boston & Maine railroad for the St. Louis Exposition. They will attend the exercises on Massachusetts Day, Sept. 17, and will remain in that city four days. The Governor returned on Saturday from Manassas, where he had taken a look at the mimic battles.

— Mrs. Lois S. Parker, lay delegate from the North India Conference to the recent General Conference, Rev. J. W. Robinson, a ministerial delegate from the same Conference, Mr. Robinson's family, and Miss Irene Martin, of Moore's Hill, Ind., arrived in Lucknow, Tuesday evening, Aug. 9, where they were greeted by a large company of missionaries and friends.

— Rev. Walter H. Upham, of Orleans, Mass., was married, on Thursday evening, Sept. 8, to Miss Edith Shaver, of Altoona, Pa. On account of the illness of the father of the groom, Rev. Dr. Samuel F. Upham, the wedding was a quiet one, at the home of the bride, and the ceremony was performed by Rev. B. C. Connors, pastor of the First Methodist Episcopal Church.

— Rev. and Mrs. David S. Spencer, of our Japan Mission, soon to return to their chosen field, but detained for a little while by the precarious health of aged parents, may be addressed at 253 College Avenue, Kingston, Pa. Mr. Spencer desires to give all his spare time to the presentation of the very important interests of our publishing house at Tokyo, Japan — a project that has the fullest approval of the missionary authorities, and should have immediate

help in order to enable the Methodist Episcopal Church to meet the pressing demands now made upon it in that awakening country.

— The New York *Tribune* says: "Dr. Frank W. Gunsaulus, head of Armour Institute and pastor of the People's Church, Chicago, is said to be favorably considered by many Methodist ministers of Chicago and Evanston as a successor to Dr. James in the presidency of Northwestern University." Dr. James was unanimously elected to the presidency of Illinois University of Champaign, Ill., a State institution, at a salary of \$8,000 per annum.

— Dr. Silas C. Swallow, of Harrisburg, Pa., Prohibition candidate for President, will make his only appearance and speech in Massachusetts during the campaign, at People's Temple, Thursday evening, Sept. 15. Dr. Oliver W. Cobb, the party's candidate for governor, will preside, and the other speakers will be Rev. C. A. Crane, D. D., Rev. A. C. Dixon, D. D., and Rev. L. A. Clevenger, D. D., of this city, and Volney B. Cushing of Maine. A street parade will precede the meeting.

— Rev. Preston S. Hyde, pastor of the English-speaking Church at Naini Tal, North India, and Miss Irene Martin, of Moore's Hill, Ind., were married in the Methodist Episcopal Church at Lucknow, Wednesday, Aug. 10, at 4 p. m. The ceremony was performed by Rev. J. W. Robinson, assisted by Rev. G. W. Briggs, both missionaries of the Methodist Episcopal Church in the North India Conference. At the close of the ceremony a reception was given to the bridal couple at the Isabella Thoburn College.

— James Bryce, M. P., the distinguished English parliamentarian and Liberal leader, arrived in Boston, Sept. 8, from Liverpool. He is the guest of Percival Lowell, of the Massachusetts Institute of Technology, before proceeding to St. Louis to attend the Educational Congress. On his return from the Exposition he will deliver a course of lectures at Harvard. Mr. Bryce means to make a study of the Presidential election. He is known to be a close student of American political affairs, and is an enlightened and discriminating critic of America and Americans.

— Bishop Walden and wife had a narrow escape from instant death in a runaway accident on Friday, Sept. 9, at Epworth Heights, where they have a summer cottage, near Cincinnati. They had packed up to return to the city, and were on their way to the station, when the surrey in which they rode was upset while going down a steep hill, and they were thrown violently out. Mrs. Walden broke her left wrist and received a cut over the eye, and was otherwise shocked and bruised; the Bishop escaped with a severe wrenching and bruising. They were immediately carried to Christ Hospital, Cincinnati, where at last accounts — late Saturday night — they were resting and improving.

— A large party of missionaries is booked to sail from San Francisco by the steamship "Korea," Sept. 20. They are Bishop and Mrs. James W. Bashford, en route to the episcopal residence in Shanghai, China; Bishop M. C. Harris, en route to his field in Japan; Miss Caroline E. Maddock, of Chicago, a trained nurse appointed to the Methodist Episcopal Hospital in Nanking, Central China; Miss Edith Kupfer, daughter of Rev. C. F. Kupfer, returning to Klungkang, in Central China; Rev. Edwin T. Iglehart, of the New York Conference, under appointment to Japan; Mr. John McGregor Gibb, Jr., of Philadelphia, and Mr. Edwin C. Jones, of Southport, Conn., both under appointment to China.

— Miss Mabel E. Dunn, daughter of Colonel and Mrs. George W. Dunn, was married to Dr. Horace W. Eggleston, son of the novelist, George Cary Eggleston, at Binghamton, N. Y., Sept. 8. Grove Rawson, the Elmira florist who had charge of the decorations for the wedding, was stricken with apoplexy at the Dunn residence before the wedding, and died later in a hospital.

— The *California Christian Advocate* says of Bishop Wilson, who is holding Conferences on the Pacific slope: "He is a man of spiritual and intellectual force. As an administrator he is level-headed, clear-minded, warm-hearted and straightforward. His diplomacy, if ecclesiastical administration can be so characterized, is of the undiplomatic, unsophisticated sort. He is true to all the interests involved, and hence easily understood. He possesses a rare temperament for long and continued effort, and we predict that he will be found intact at the close of his entire list of Conferences. His physical resources are no less admirable than his mental and temperamental qualities."

— At the Empire Grove Camp-meeting, East Poland, Me., after the Sunday morning sermon, Sept. 4, occurred one of those pleasant events which had no place on the program. Just as the audience was to be dismissed Rev. G. B. Hannaford asked the privilege of speaking. All expected he was going to exhort; and so he did, but not on the lines anticipated. Beginning by saying that he was acting on his own responsibility and without conference with any one, he told of Presiding Elder Ladd's splendid work for the camp-meeting during several years, and stated that by limitation this must be his last meeting. Then he gave the people the privilege of expressing their appreciation of Dr. Ladd's services in some substantial way, which they proceeded to do with alacrity and generosity.

— Rev. Edward L. Parks, D. D., has conducted a department of Advanced Bible Studies at six prominent Chautauquas during the past season. He has also given a lecture on "The Negro and the Nation," that has produced a deep impression. His Bible work at Bay View called forth resolutions that commended his work in terms of high praise. Dr. Parks is one of the ablest, most devout and representative of the Christian scholars in our denomination, and there is an undertone of deep and general dissatisfaction that he should have failed of a re-election to the chair in Gammon Theological Seminary which he has filled so successfully for so many years. Some of our people need to learn afresh that nothing is ever settled until it is settled in righteousness.

— *Den Kristelige Talsmand*, the official organ of the Norwegian Danish Conference, has this to say of Bishop McDowell and his recent presidency at that Conference: "Bishop McDowell has by his brotherly, considerate and kind bearing, which was marked all the way through by deep piety and an earnest desire to advance the cause of Christ among us, won for himself many friends in our Conference. His sermon Sunday morning will never be forgotten. . . . His many short addresses were very much appreciated by the brethren. So genial was he in his manner and so pure in his conversation, that his presence was a benediction to all. . . . As our Conference is the first that he has held since he became Bishop, we as a Conference will lay special claim to him as our Bishop, and we entertain the hope that he also will in a special sense regard the Norwegian-Danish Conference as his Conference."

BRIEFLETS

"An Important Announcement" from Field Secretary Taylor will be found on another page.

The Deaconess Training School will open, Wednesday, Sept. 21, at 10 o'clock. The address will be given by Rev. H. W. Ewing, D. D., pastor of Winthrop St. Church.

First Church, New Haven, Dr. Henry Baker, pastor, is to be repaired and rebuilt in fine colonial style and assimilated to its near neighbors, the Centre and United Churches on the Green, at an expense of \$30,000, almost all of which is provided for.

The College of Liberal Arts, Boston University, will open next week — for entrance examinations on Tuesday, Sept. 13, and for registration for all students expecting to enter the regular classes or for special work, on Thursday, Sept. 15, at 9 A. M.

The Boston Herald has this generous but well-deserved word for its Springfield contemporary: "The Springfield Republican is 80 years old, and itself frames in words the wish of all lovers of clean, honest, uplifting journalism when it asks that it may 'be permitted to serve the interests of all the people for eighty years more, and still more, as faithfully as it has tried to serve them in the years that are past.'"

It is worthy of notice that the late Dr. George C. Lorimer, while not a scholar in the strict sense, nor greatly interested in abstract philosophical questions, was always a friend of education. He labored zealously to secure subscriptions to the \$400,000 necessary to secure John D. Rockefeller's first donation to the University of Chicago, and was honored in 1900 with an election to the presidency of Columbian University at Washington, D. C. Preachers as a rule are the best friends of education. No class of men better appreciate the value of sound learning and sane investigation. This is as it should be, for Christianity and culture properly go together.

There appears to be less force now than formerly in the announcement concerning this or that promising young instructor that he was "educated in Germany." American attendance at German universities is growing smaller constantly. U. S. Consul Diedrich, at Bremen, Germany, who was for long time a college professor in this country, and who has been making a close study of Germany universities as compared with those of the United States, declares emphatically that in his judgment the United States "offers today facilities for collegiate, academical and postgraduate studies equal in quantity and quality to those offered by any country in the Old World." This is comforting to those who are unable to go abroad for purposes of study and research.

God does great things for faith, but unbelief has no benediction and no promise. A faithless Christian life would be a contradiction in terms. The word "trust" has been termed the key-word of the Old Testament, and the term "believe" the key-word of the New Testament. God loves to have His promises recalled in His hearing. The trouble with the average Christian is that he is too ready to see the difficulties and too slow to recall the promises connected with the prosecution of any moral

enterprise. The need is for more Christians who will believe Christianity. Andrew Lang once said that there are not many people nowadays who can write good fairy tales "because they do not believe enough in their own stories." However that may be, it is certainly true that the faith faculty — the power which sees visions and dreams dreams and believes in the practicability of its own ideals — needs assiduous cultivation in every life.

Nestor of Indiana Methodism

WE are happy to present to our readers on the cover this week the strong and genial face of Dr. Thomas A. Goodwin, of Indianapolis, Ind. Preacher, journalist, author, with heart and head as young and alert at 85 as they ever were, he is a marked and greatly loved representative of our general Methodism. He has a penchant for law, and would have made a distinguished jurist. He makes a specialty of our legislation as a church as it has found expression in our only law-making body, the General Conference, and it will be seen by a contribution from his pen elsewhere that he grasps difficult situations with unusual clearness, and expresses himself in briefest but most convincing terms. His eyesight has nearly failed him, but aside from this physical infirmity he seems possessed of perennial youth. He has the scholar's large and luminous vision of theologic truth as it is being revealed in this hour. He is the father of Myra Goodwin Plantz, wife of President Samuel Plantz, of Lawrence University, whose contributions often enrich our pages.

Fortunate New England

NEW ENGLAND Methodism is highly favored this fall in the fact that all the meetings of the great General Conference Committees occur within our borders. The Church Extension Society will hold its sessions in Trinity Church, Worcester, Nov. 2-6. This is a very important committee and work, and the reports, addresses and deliberations are interesting and inspiring. Worcester is a splendid place for the meeting, and the Methodism of that city has learned well the art of entertainment and how to make the most of such a gathering. Following this the Freedmen's Aid and Southern Education Society will assemble at St. Paul's Church, Manchester, N. H., Nov. 7 and 8. This is the connectional cause which deals with the largest and most sensitive of racial questions, and its discussions should be heard by all who can attend.

The General Missionary Committee will meet in Tremont St. Church, Boston, Nov. 9, and will probably hold through the following Monday. It is impossible to state the value of attendance upon the sessions of this committee, either to ministers or laymen. Our ministers can do no more far-reaching and helpful work than to plan to attend themselves and bring as many of their people as possible with them. The Bishops are members of these committees, and are present to participate in the discussions and to deliver special addresses.

In addition to the above, the semi-annual meeting of the Bishops will occur at New Haven, Oct. 26; and the anniversaries of the Sunday School Union and Tract Society will begin in Providence, R. I., Oct. 27. One of the field secretaries writes: "We hope to make these anniversaries the best we have ever had."

Now, as but comparatively few of our people at large will be able to be present on these rare occasions, we shall present full and prompt reports of the proceedings. Unspeakingly valuable and influential will be

the advantage of reading these reports. Hence we urge our ministers to see to it that many new subscribers shall be induced at once to secure the HERALD, so as to have the full benefit of these reports.

In this connection we announce the intention to make the last issue of this month a special Revival Number, which should be given the widest circulation.

UNIFYING THE EPISCOPACY

REV. T. A. GOODWIN, D. D.

THE very marked success of the Commission to unify the Book Concern and give it a new departure so as to adapt it to the new ecclesiastical and commercial condition of the times suggests the propriety of a similar commission to unify our episcopacy and adapt it to present conditions. Everybody instinctively feels that a "plan" that was suited to a church of less than 15,000 members, with less than 150 preachers, traveling and local, and all living in a narrow strip along the Atlantic coast, cannot be adapted to a church of 3,000,000, with 35,000 preachers, traveling and local, scattered through all lands. In attempting to make it workable we have patched it from time to time to meet emergencies, until we now have four distinct classes or ranks of bishops, so maladjusted to each other as to constitute a jumble rather than a harmonious system.

First, there is the rank known in Methodist parlance as

General Superintendents,

yet they are general only in name. While they are supreme in their respective dioceses, they have no episcopal authority whatever out of it. To give the show of "general," their respective dioceses for the time being are composed of Conferences remote from each other so as to cause them "to travel through the connection at large" to reach them; and the dioceses are changed annually, so that, Providence favoring, they may make the tour of Conferences every fifteen years, thus preserving the figment of an itinerant general superintendency.

The second rank or class of Bishops is at present known as

Missionary Bishops,

but a proposition is pending to know them hereafter as diocesan bishop, each with a well-defined field, outside of which the bishop is no more a bishop except in name than a bishop of the first rank is when outside the Conferences that for the time being constitute his diocese or district. Within his diocese every Missionary Bishop has an absolute episcopal authority, as a bishop of the first rank has in his diocese, unless a ranking bishop is present. Under the euphonious name of co-ordinate authority the ranking bishop may hold any measure of the local bishop in abeyance until the matter involved is brought before the Board of Bishops, of which the Missionary Bishop is not a member.

The third rank is one just created — the rank of

Ineffective Bishops.

In short, it is a rank of bishops without a single episcopal function, except through the courtesy of a ranking bishop. These are not members of the Board of Bishops,

nor of the General Conference, nor of any Annual Conference, nor of any quarterly conference. The only episcopal function they have is their liberal salaries.

The fourth rank is that of

Suffragan Bishops,

commonly known as presiding elders. The original necessity for them long ago passed away, so that there is nothing left to the office but its episcopal functions within their respective sub-dioceses.

This is the whole case in a nutshell. Would it not be well to have a commission to unify these different episcopal ranks before we tie the hands of the General Conference as to either or all of them? I do not even suggest what the unified episcopacy should be. I only contend that we cannot afford to maintain four kinds of Bishops.

Indianapolis, Ind.

WHAT IS IT TO BE A CHRISTIAN?

REV. C. H. STACKPOLE.

THIS inquiry may seem to some superfluous. But we find more or less mental confusion at this point. In answer to the question, "Are you a Christian?" various replies reveal uncertainty as to the meaning of the term. One response is: "Well, I am not a heathen." Another: "Why, I don't believe as you do." Others: "I am not a member of the church;" "I haven't your experience;" "I don't know;" "I don't feel good enough," etc. It seems to be implied by these answers that one's Christianity is to be determined by birth, or opinions, or ecclesiastical standing, or feeling.

It is, of course, evident that something more than birth in a Christian land is necessary in order to constitute Christianity. There is something more real and personal for us to be and to do than merely to congratulate ourselves on being born with spiritual silver spoons in our mouths.

It should be clear, too, that something more is involved than embracing good beliefs or right opinions. These are very valuable, but may exist nevertheless apart from true piety. St. James, commenting on spurious faith, says: "The devils also believe." We infer from this that one can be as orthodox as the devil and just as mean. There is a faith good as far as it goes—not very far—which fails to change the heart and transform the life. It never springs up to bear the fruit of the Spirit. We certainly know that it is quite possible for one to hate false doctrine and to go through all the forms of the church, and yet lack the essence of Christianity. On the other hand, it is equally possible, we must confess, for people to entertain, from our point of view, opinions quite erroneous, and yet be true Christians. The Quakers, for instance, are guilty, we think, of a grave omission in failing to observe the sacraments; yet we hasten to admit that some of the best Christians in the world have been Quakers. The system of Roman Catholicism is far from our way of thinking; but some of the purest saints have been devout Catholics. A lady of earnest convictions and good spirit would join my church, but fears she would not be received, owing to the fact that she doubts

the doctrine of the eternal conscious suffering of the lost. Does that disqualify her for Christian discipleship? Is "sound" eschatology indispensably necessary to Christian character? Experience has certainly taught us that it is not. We are well acquainted with many pious Restorationists. (Or, should I look not simply for Christians to join my church, but only such Christians as agree with me in all of my beliefs?) Then, there are disciples, Unitarian instead of Trinitarian in doctrine, yet, judged by their fruits, branches of the true Vine.

It is unavoidable that, owing to our present limitations, we should differ to some extent in religious opinions even within the Christian fold. But it is clear that we ought to seek to minify our differences and magnify our agreements. Sectarianism is much overdone. All that legitimately can tend toward church union should be encouraged. The following quotation from John Wesley is most pertinent:

"But although a difference in opinions or modes of worship may prevent an entire external union, yet need it prevent our union in affection? Though we cannot think alike, may we not love alike? May we not be of one heart, though not of one opinion? Without doubt, we may. Herein all the children of God may unite, notwithstanding these smaller differences. Remaining as they are, they may forward one another in love and good works."

It is well, too, for us to remember the words of the Master: "They that are not against us are for us." When we see people casting evils out of their lives and out of society, and advancing the kingdom of God by love and good works, let us have a care how we "forbid them because they follow not with us." It must be apparent, then, from the course of this thought, that Christianity is not to be determined narrowly by beliefs.

We must add, also, that it is not to be decided by feelings, though feeling will always play a real and profound part in religion. Our custom has been to preach with much positiveness and vehemence, indiscriminately, on "sin," "belief," "repentance," and "the necessity of the new birth." The prodigal child, wandering far from the Father's house in a course of wilful disobedience and evil, hearing this message, suddenly halts and turns in his career, making a complete and abrupt change of practice and perhaps of beliefs, at the same time welcoming the love of God in Jesus Christ for him. Such an experience cannot cause less than a great breaking-up of spirit, and profound emotions are wont to fill the soul. Then the convert strives to relate his feelings, or "experience," and we are all glad. We say: "That is a conversion." "Why do we not have more conversions like that?" "Why are not all conversions like that?"

But we are apt to forget that the larger class to whom we appeal are not, to begin with, of that order at all. They are, rather, moral people and young persons brought up under distinct Christian influences, and who have never gone deeply into sin and unbelief. The experience of the writer, we know, accords with that of many others. He was not in youth a saint, but he never set out to be a sinner. He always wanted to be good, never in-

tended to be bad. He loved the church and good people, and earnestly desired the right to prosper. He believed in Christ and the Bible, yet he was constantly told that he must "repent," "believe," "be born again," "get an experience," etc., or be lost. He would have been gratified had his teachers explained more clearly what they meant by these terms. Meanwhile he came to conceive of God as a dread Judge rather than a Father. He stood outside the church, and felt that he was viewed with suspicion as an "unbeliever." Thus he was perplexed and delayed for many years in spiritual life. Plainly, what was needed was this: Some one in whom he could have confidence to tell him of the all-embracing love of the Heavenly Father, and to show him that the good beliefs and spiritual desires which possessed his heart were of the Spirit. He should have been told that he already had an "experience," and gently taught to cherish the good work of the Spirit begun in his young life.

So we should not expect all disciples to report the same amount or class of feelings. We are to bear in mind previous conditions, and likewise differences of temperament. Let there be full liberty for all, but the feelings of one are not to be erected into a standard of discipleship for another. The proof of our Christianity is something quite other than our particular feelings. The value of emotions must be tested by the corresponding fruit of the Spirit.

Let us add, finally, that neither is entire consistency of conduct an absolute standard. To the reply, "I don't feel good enough to be a Christian," it might be said: "Possibly you do not feel bad enough." "Not the righteous, sinners Jesus came to save." The call to Christian discipleship is an invitation to go to school to Christ. Our plain duty in becoming Christians is to cherish all the good impulses and beliefs that we already find within us, to recognize that they are of the Spirit, for "God is the Giver of every good and perfect gift," and, sorry for the past and our present condition, promptly to respond to the invitation of Christ: "Follow Me." In making public profession of this, we do not claim that we are very good or that we may not make more or less spiritual failures; but we do claim to be loyal disciples. And what is a disciple? A learner. And a Christian disciple? A learner of Christ. Learning of Him daily, we "go on unto perfection." To put it in one way, my Christianity is not so much what I am as what I am truly seeking to be. It is determined by the goal after which I am earnestly striving.

The conclusion, therefore, is that the sole standard for a Christian is *love for Christ*. This is simple, but comprehensive and final. We can ask for nothing more and accept nothing less. Love is the essence of our Christian religion. Consider Jesus Christ—His mission, character, life and death. Does your heart go out to Him? Do you really desire to serve Him and be like Him? This is love, and this is the pure test of Christianity. Existing, it will be evident by spiritual fruits, and "by their fruits ye shall know them."

Melrose, Mass.

What Our Ministers Are Preaching

Man as the Poem of God

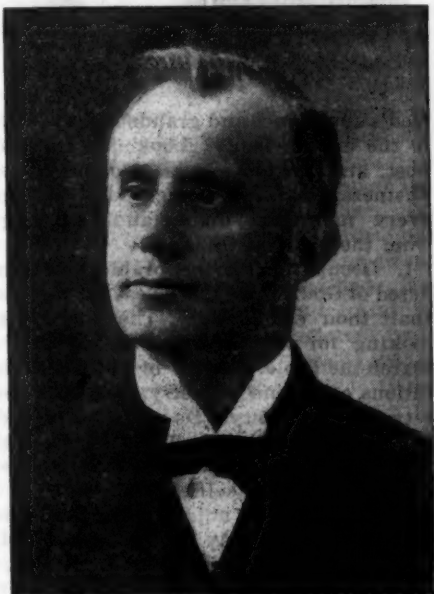
REV. GEORGE ALCOTT PHINNEY.

Pastor Highland Church, Mt. Bowdoin, Roxbury.

TEXT. — "For we are His workmanship." — Eph. 2:10.

THERE are many kinds of poetry. There is the metred-line, common verse-writing, which has measure and rhyme. There is the poetry of form and color, seen in the skilled production of the sculptor and painter. A room in its artistic arrangement can be a poem. Titian's Bacchus and Ariadne is a wonderful poem in its coloring. Beethoven took the sonatas of Mozart and enriched them with ravishing interludes that make them perfections in the realm of sound. There is also the poetry of nature. And there is the poetry of human life. The word we have translated "workmanship," in the Greek is the word *poema*. The transition is very easy to our English word, poem. We are, then, God's poems. We are the epistles of Christ.

What is the ground for the realization of the poetic in human nature? The text teaches us three things: It is based on the idea of ordination, creation, and conformation. It is ordained that we should be a



REV. G. A. PHINNEY

poem, and for that ideal in Christ Jesus we are created. It is clearly taught that the obligation to be poetic comes not merely from the fact of the gracious benefits of redemption, but from the sacred fact of the infinite purpose which God has entertained concerning each one of us. God likes poetry. God is watching for the poem. This ground for realization is by a Divine creation, too — "created in Christ Jesus." There are two things here: process and personality. Creed, ecclesiasticism, priesthood, dogmatic orthodoxy, may have their place; but in religion they are the fruits and not the root of life. We need the living, loving person of our Lord. But there is another ground for it which demands consideration, and that is the Divine command of conformation. It is ordained that we should make it the real business of our lives to be poems. It is a matter of personal consecration.

If the question is asked, "How can I make my life a poem?" I would say you must have, first, a sanctified imagination. Everybody needs such an imagination. Of course the preacher needs it. If he

lacks that, his homily will be like a field full of heavy rock without bright green spots of grass in it where the flowers bloom, or like a tree cold and stiff without a song among its branches, or a forest of amazing truths without any singing brooks in it. In the spiritual use of the imagination we must include three things — the beautiful in nature, the truthful in history, the hopeful in Christianity. Furthermore, we need to use the imagination in getting hold of the great movements in history. Keep constantly before you the great facts of the Saviour's life. Venture into the silences of those thirty years — in childhood, in young manhood, in the steady growth toward Messianic consciousness. You must have a cultivated intellect. To be beautiful in character does not require scientific knowledge. There is scarcely anything sadder than to see knowledge made a substitute for spiritual action. Human character, if it is honest and pure, can become palatial if built out of common earth, for common earth can become amethyst.

Cultivate the feelings. Aim not to be merely scientific, for science thinks unemotionally. The beauty of poetry is that it is touched by emotion; it has feeling. Remember that God has a plan for you — try to build your life according to His plan. A poem grows verse by verse around some great idea, and thus a human life year by year should grow. Not "metres, but a metre-making argument," makes a poem. Not years, but obedience to Divine reason, makes the poetic life. Try to find God's idea. Reach out for the perfect life. "Be ye perfect even as your Father which is in heaven is perfect." This is the real poem. "We are His workmanship." We are the best poems God has. "The truest piety is the truest poetry."

Urge the Practical Test

REV. A. JUSTIN NORTHRUP.

Pastor Garden St. Church, Lawrence, Mass.

TEXT. — "Philip saith unto him, Come and see." — JOHN 1:46.

WE find a much-needed lesson in this worn text. Because of prejudice against Nazareth, Nathanael would reject Jesus Christ, showing that there is a blind side to good-meaning men. Note how effectively Philip preaches to Nathanael. Not by argument; if he had been like many of our famous exegetes, he would have proved conclusively to himself and to those like-minded that Nazareth only could have given Israel a Saviour. But, being a plain, practical man, and having great confidence in Jesus, he bids Nathanael "come and see." For an illustration of the efficiency of personal contact to disarm unfriendly bias, see how, in "The Crisis," the old Judge converts Stephen Bryce into a "Lincoln man" by keeping the young scorner for a few days in the company of Mr. Lincoln.

First — While the Christian religion may be viewed both as a science and an art, the emphasis must be upon the practical side; for, although the mind cannot rest without some rational explanation of this greatest of human experiences, religion in its essence is not theory, but life.

1. The Bible is not a scientific account of God and the world. While refusing to answer our speculative questions, it is a sufficient practical lamp and guide.

2. The words of Jesus are not speculative, but practical. He was slow to preach the theory concerning Himself unless men

were ready to meet the test of obedience. He declares, "Not the religious theorist, but the doer of my Father's will, shall enter the kingdom of God."

3. Bursting in upon the tedium of synagogue speculation concerning Sabbaths and ritual, the apostles revolutionized the religious teaching of their day, telling of Jesus whom they knew and exhorting others to know Him.

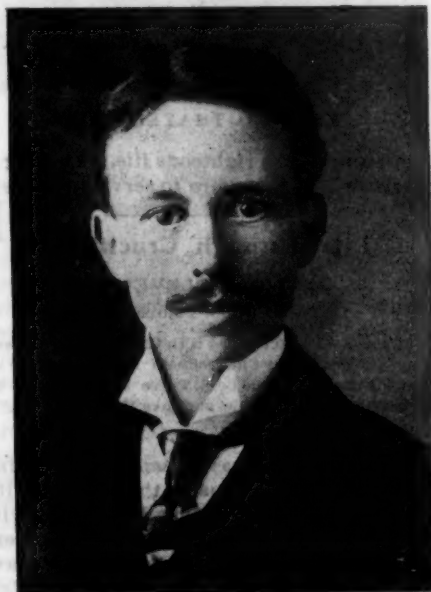
4. The rise of Methodism was not to settle a doctrinal dispute, but to urge the practical test: "Come and see."

Second — The church has placed too much stress upon theory.

1. Our preaching is stultified by men who boast of "orthodoxy," but who do not live it.

2. The church encourages that sinful bias of the judgment which inclines men to believe whatever is profitable. "Believe and be saved," should mean surrender to Jesus Christ.

3. In this age, which is skeptical concerning doctrines, there are honest men waiting to be cleared of speculative doubts before taking the initial step. We ought to have faith enough in the sanity of our theories to believe that they will follow as the outgrowth of genuine experience.



REV. A. J. NORTHRUP

Third — Place the stress where we are strongest. We surpass all ethical codes and pagan religions, both old and new, most of all in the marvelous symmetry and attractiveness of our Saviour.

The success of our cause today depends upon the preaching of practical men of such faith in Jesus as to still every objector by the challenge: "Come and see."

Eternal Life

REV. E. O. THAYER, D. D.

Pastor Springfield Church, Vt.

TEXT. — "That He should give eternal life to as many as Thou hast given Him." — JOHN 17:2.

1. *Nature of this life.* Not everlasting duration merely, but impartation of the Divine nature. It is knowing God and Jesus Christ by appropriating them until it is no longer we that live, but Christ lives in us. The opposite to this eternal life is separation from God, or eternal death.

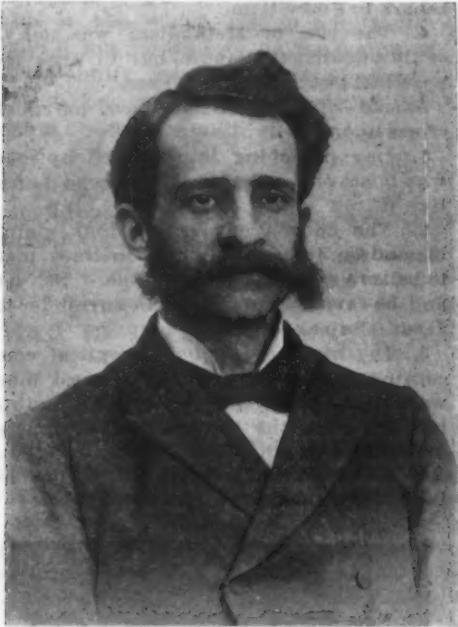
2. *It is a gift.* We have no claim to it, and like the young noble we can "do" nothing to obtain it. We cannot grow into

it. Regeneration, not evolution, produces it. We grow after receiving it.

3. *Conditions.* A continuous exercise of appropriating faith in Jesus Christ. We must feed, drink, abide, follow, all the time. He that believeth is passed from death unto life. Death to self precedes life in Christ.

4. *Fruits, or proofs of possession.* All the "fruit of the Spirit," especially "holiness," which means purity of heart and perfect love. This will be necessarily ac-

companied by a righteous life. Abiding in Christ will also inspire to service to others.



REV. E. O. THAYER, D. D.

companied by a righteous life. Abiding in Christ will also inspire to service to others.

Life Through Crucifixion

REV. T. C. CLEVELAND.

Pastor Athol Church, Mass.

TEXT. — "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." — GAL. 2: 20.

MEN have always been prone to think the conditions of the Christian life rigid and unnatural. The Decalogue, with its repetition of "Thou shalt not," frightens them, and yet all life is governed by law. The natural, the physical, and the intellectual life, each has its decalogue, to which we are compelled to yield obedience. To walk carefully along the mountain path means safety; to cast one's self over the precipice means death. To feed the body with nourishing food means health; to feed the body with poisons means death. To give the mind to faithful study means knowledge; to starve and abuse the mind means intellectual poverty, and possible insanity. "Thou shalt not" is the voice of unchangeable law in the world of nature, the body, and the intellect, and is not peculiar to the life of the spirit.

"Deny thyself" is another demand over which men have stumbled, and yet the athlete, the student, the business and professional man, have all had to bow in obedience to this demand.

The demand for crucifixion has, no doubt, seemed the climax of Christianity's strange and difficult requirements, and yet it is not a demand peculiar to the Christian life. In the world of nature we find it true. Every stretch of forest, every waving field of grain, every flower that blooms on the hillside, gives to the world the message: "We have been crucified, and from death sprang forth into life." In the world of the intellect the same law holds true. The man of ignorance is crucified, and from the tomb

of ignorance rises the man of intellectual culture. In the world of achievement the same law holds. Every life that has been nobly planned and lived; every great accomplishment that has contributed to the world's betterment, has had cast over it the shadow of a cross.

The acorn hears the command, "Crucify thyself," and yields itself to the tomb of earth, in order that the oak may live. The river crucifies itself by merging its waters with those of the ocean. The rough block of marble is crucified in the hands of the sculptor, that the angel form may be given birth. In each case the acorn, the river, and the marble have to say: "I am crucified;" but as truly do they say: "Nevertheless, I live." Really it was only through crucifixion that they began to live, for what was the life of the acorn compared with the life of the oak, or the life of the river compared with the ocean, or the life of the unhewn marble compared with that of the angel form?

Paul says: "I am crucified." It was literally true. The man whose eyes beheld the vision on the Damascus road no longer lived. There, face to face with his Lord, he died. But resurrection speedily followed death, and from the sepulchre came forth Paul, "a new man in Christ Jesus."

"Nevertheless I live," says Paul. He had lived before, it is true, but you might as well compare the oak life with the acorn life as to compare the Paul life with the Saul life. "I live," he says, "yet not I, but God liveth in me." The majestic oak cannot be ascribed to the tiny acorn. It was not the acorn, but it was the power of a larger life; it was God Himself in the acorn that brought the tree into being, and the acorn has to say: "I live, yet not I, but God liveth in me." So does the river have to say: "I live, yet not I, but the ocean lives in me." And the marble has to say: "I live, yet not I, but the sculptor lives in



REV. T. C. CLEVELAND

me." Paul was but the rough, unhewn marble which Christ, the Divine Sculptor, had shaped into being. He was "the least of the apostles," "the least of all saints," and "the chief of sinners," and Jesus Christ was his "all in all."

The Business Man's Bible

REV. CHARLES HARLEY SMITH.

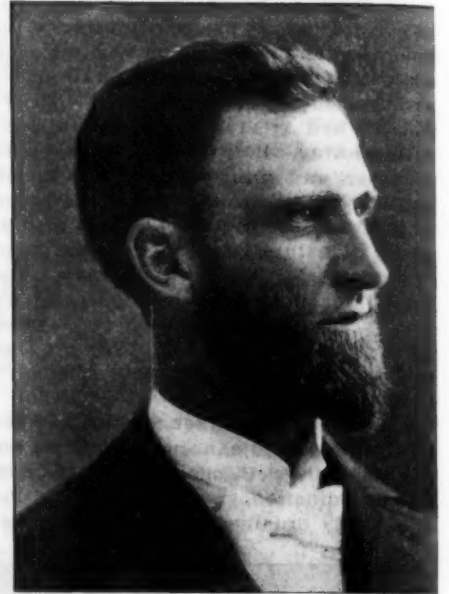
Pastor First Church, Taunton, Mass.

TEXT. — "Through Thy precepts I get understanding." — PSALM 119: 104.

THE Bible is not infrequently called the manual of tactics of God's soldiery. Other picturesque figures are used in describing it. Not often enough do men

honor it with such homely phrase as the business man's book. The word business is not used in a restricted sense, but to include all men of affairs — laymen.

In this psalm the writer does not speak boastfully of himself or disrespectfully of his elders. He acknowledges that in God's precepts he finds understanding such as no human being can impart. Other books are to the Bible as dooryard shrubbery to the primeval forest. The one is man's scantiness and artificiality; the other is



REV. C. HARLEY SMITH

God's abundance and grandeur. The Bible is the acknowledged book for minister, poet, and teacher. It is also man's best business book. Through its precepts every man gets understanding straight from the heart of God.

1. Occupation is honorable. It is ordered of God. "In the sweat of thy face shalt thou eat bread." The young man looking for life maxima will do well to search the Bible. Scores of concise declarations commend industry, frugality, honesty and generosity. Do you wish a study in causes of failure? Turn to Scripture warnings against idleness, covetousness, wastefulness, and selfishness.

2. Prosperity is not sin. But according to the Bible it may be dangerous. In Scripture prosperity is taken for granted, a matter of course, when God's conditions are met. The earth is large; fields broad; soil productive; products varied. The wealth of the sea is as great as the land. The very atmosphere is full of power for man's use. There are many divine promises of temporal blessing.

3. The Bible guards human freedom in dealing more with the principles of life than with the details of conduct. The Sabbath is to be honored. Employers are to be fair and employees faithful. Warnings are oft repeated against those who make haste to be rich or set their affections on riches; upon those who exact usury or are oppressive in wages. Also: "Woe unto them that join house to house." "He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." The interdependence of men is taught. One's occupation and prosperity are to benefit others as well as himself.

Man is in partnership with God. One who realizes this intimate relationship will order his ways so as to walk worthily with God. Bible biography is full of suggestiveness. Esau lacked ideal and force. He could not comprehend God's plans. In Jacob these qualities were at first unduly dominating. He forgot the rights of

others. The Bible records, but does not commend, his bargaining propensities. At Peniel in wrestling with God he became a changed man. The ideals remained, the spirit of greed was subdued. Then God intrusted him with large enterprises.

Business is prosperous today and in Christian lands more than in former times and in non-Christian lands, because of a more general acquaintance with the Bible and appreciation of God's purpose in human life. Man is to make sacrifice of temporal for spiritual good. Without the Bible life is partial, unsymmetrical. The late Rear Admiral J. W. Philip is honored as one of the nation's successful workmen. In his memory his wife gave the Smithsonian Institution one of his swords and the Bible which he kept with him at sea, thus beautifully suggesting that it requires both to represent the man and his work.

Freedom

REV. S. L. HANSCOM.

Pastor Bar Harbor Church, Maine.

TEXT. — "If the Son therefore shall make you free, ye shall be free indeed," — JOHN 8: 36.

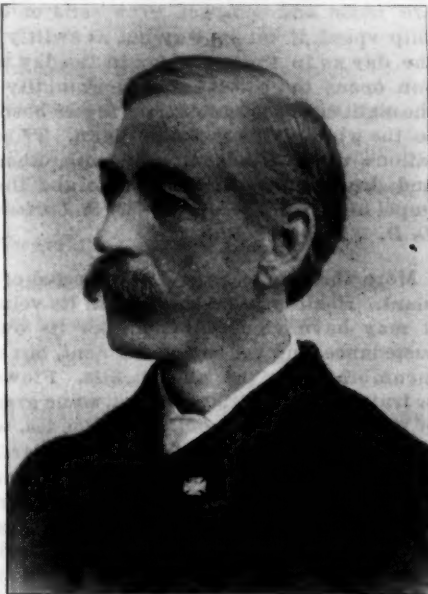
IN each and every human soul there is something which revolts at the very suggestion of compulsion or restraint from any external source — a natural, quenchless yearning for freedom of thought and action. This yearning for freedom in man grows deeper and stronger as human beings rise in the scale of intelligence and virtue. Here lies the secret of the widespread unrest of the present age.

The great masses of common people have reached a degree of intelligence and virtue far above the average of any preceding age, and hence are claiming, as never before, their natural rights as members of a race created free and equal. Tyrants are being dethroned. Empires are being swept away. Kingdoms are being modified. Republics are rising on every hand. And the sceptre of power is being transferred from the grasp of crowned sovereigns to that of the uncrowned people. Industry is rising into honor; and labor is demanding its rightful share of the profits of its co-partnership with capital. The fetters of industrial, social, political and religious bondage are thus being broken, and the world is moving on to the realization of humanity's age-long dream of freedom. But the fact which I would have you see, grasp and hold, is that freedom comes to nations and individuals only as they develop the power of self-government by rising in the scale of intelligence and moral virtue.

Revelation and history agree in this. To make one free we must deal with the individual himself. He must be brought into such perfect harmony with the principles of eternal righteousness that he shall become a law unto himself. This is what our Lord meant when He said: "If the Son therefore shall make you free, ye shall be free indeed." The only absolutely free man is the one who has the principles of the Gospel planted in his mind, rooted in his heart, and woven into the very texture of his character. All others are in bondage to the law. And Paul says: "The law is not made for a righteous man, but for the lawless and disobedient; for the ungodly, and for sinners." Who feels the restraining influence and power of the prohibitory law of Maine whenever and wherever it is faithfully and impartially administered? Do you and I feel the force of that righteous law? No. It is not the law which prevents us from engaging in the liquor traffic. Our own hearts prevent us. We are constitutionally in harmony with the constitution of our State at this point. This

is perfect freedom as far it extends. Now, fancy yourself as being thus in harmony with all righteous principles, and you will be able to form a correct conception of what it means to be "free indeed." It means perfect harmony with God. This is the one thing most needed.

You may get honor, wealth and pleasure — all the world can give — but never can you develop the highest type of manly character, or be satisfied in spirit until the Son shall make you "free indeed;" put you into such perfect tune with the Divine government in thought, affection, impulse



REV. S. L. HANSCOM

and will, that no discordant note shall ever mar the music of your life.

Freedom, perfect freedom, is your birth-right. Claim it, and find it in Christ!

Important Announcement

THE address of Dr. E. M. Taylor, field secretary of the Missionary Society, for the current year, will be 30 Harris St., Cambridge, Mass. Dr. Taylor's territory now includes the entire section of country lying north of North Carolina and east of the Alleghany Mountains. In the administration of the work in this extended section the field secretary will be away from home much of the time, but all mail sent to 30 Harris St., Cambridge, Mass., or 150 Fifth Ave., New York, will be promptly forwarded to the field in which he is working.

The policy of missionary field work during the present quadrennium is to operate in the presiding elders' districts instead of holding great divisional conventions in large and central cities. The great missionary conventions of the last two years have been remarkably successful in awakening interest and sowing seed. It is now proposed to cultivate the fields and reap the harvests by centralizing forces within the bounds of Annual Conferences and presiding elders' districts. In this plan of work Conference missionary presidents, presiding elders, and district missionary secretaries are indispensable to the success of the method. They are the "key men," the officers of the army who are to plan the campaigns and supervise the making of the programs in conjunction with the field secretaries. The group meetings on the presiding elders' districts should be built up with the material afforded by the local pastors wherever this is possible, with field secretaries and returned missionaries invited to take places on the programs. The secretary of the New England and Middle Atlantic divisions will be happy

to co-operate in arranging district or Conference conventions with presiding elders or other missionary officers.

The annual meeting of the Missionary Committee is to be held in Boston this year, beginning Nov. 9, and continuing over the following Sunday. This is a great source of missionary intelligence and inspiration, and should be attended by all persons who desire to help forward the kingdom of Christ in the earth. Those are thrilling hours in which one is permitted to sit through the deliberations of this Committee as it adjusts the affairs of Methodist missions throughout the world. The meeting of the Committee in Albany, N. Y., two years ago, furnished an inspiration that increased the missionary collections in the neighboring Conferences thousands of dollars, and placed the Troy Conference as the banner Conference in the New England division. At the time this Committee last met in Boston the New England Conference achieved a high mark in the annual missionary offering. Let us pray and labor for a like result this year in each of the Conferences within the bounds of the New England division.

The following campaigns are already formed and working in the bounds of Dr. Taylor's section: Sept. 11-19, Saratoga District, New York; Sept. 20-23, New York city; Sept. 25, Chelsea, Mass.; Sept. 26-29, Utica, N. Y.; Oct. 1-6, Central New York; Oct. 9-13, Genesee Conference, New York; Oct. 14-15, East Tennessee Conference; Oct. 16-19, North Carolina; Oct. 20-22, Atlantic Mission; Oct. 23-29, New Jersey Conference; Nov. 1-15, Boston.

A Correction

REV. HOSEA HEWITT.

IN the otherwise excellent article in last week's HERALD by Rev. C. H. Stackpole on "The Preacher and the New Era," there is a somewhat serious historical error, which those acquainted with the ever-interesting story of the Pilgrim Fathers will at once detect, and which I doubt not Mr. Stackpole will be glad to have pointed out. John Robinson, pastor of the English Separatists, or Congregationalists, at Leyden, never "embarked in the 'Mayflower,'" never "turned his face toward the western world," in fact, never left the Old World. He died in Leyden in 1626 — six years after the sailing of the "Mayflower," having been for some years a lecturer in the university. Something like the words quoted by Mr. Stackpole as spoken by Robinson were uttered in his farewell address to the Pilgrims, but they were reported by another many years after, their object being to make it easy for his followers to listen profitably to another teacher. See, among many other authorities, Dunning's "Congregationalism in America."

Bath, Me.

The Do or Die Spirit

SAID General Dragomiroff, formerly Governor-General of Kieff, "The man who will lay down his life is terrible." His words are now being quoted with approval by the "Russ," which declares that numerical superiority is not enough for Russia, and that what is needed is some of the "do or die spirit" of the Japanese. "Give me the soldier who is firmly determined to die for his country," was the declaration of General Dragomiroff, "and I will guarantee that my tactics will be superexcellent. A bullet may stop one such man, but it will not stop a company."

There is a lesson here for all toemen in life's conflicts. The best tactics are those which keep a man in touch with the enemy, and the surest way to moral victory in any good cause is to forget self in the fury of the onslaught against sin. The martyr who is willing to lay down his life for God or humanity is always "terrible" to the powers of evil.

THE FAMILY

COMPANIONS OF THE YEAR

EMMA A. LENTE.

The Year had loved the Summer, ne'er before
In his brief life, so full of glad surprise,
Had such a glorious presence blessed his eyes,
Or such a glamor lay on hill and shore.

The Year was charmed with Summer.
Spring was sweet,
But full of fitful fancies. So when June
Led forth this queenly one, glad birds in tune
Sang all day long to make the joy complete.

The Year had walked with Summer;
flowers made haste
To bloom along their pathway; harvested
Were fields of golden grain, and fruits
grew red
And ripe and luscious — all to please their taste.

And then one morn the Year went forth to find
The Summer gone! Dismayed and deeply stirred,
He sadly mused, for not a parting word
Or farewell token had she left behind.

Then Autumn softly glided in, and stood
Demure beside him. Sweet was she and fair;
Like yellow corn-silk was her flowing hair;
And all who looked upon her called her good.

The Year walked on with Autumn; slower still
They strolled along through vineyards purple sweet,
And gorgeous flowers bloomed about their feet,
And scarlet leaves made haste their path to fill.

The hills grew misty with a violet haze;
The distant skies a tenderer beauty wore;
And the proud Year and gentle Autumn walked,
As in a dream, by hill and field and shore.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

In fallow fields the goldenrod
And purple asters beck and nod.
The milkweed launches fairy boats;
In tangled silver the cobweb floats.
Pervasive odors of ripening vine
Fill the air like a luscious wine.
The gentian blooms on the browning waste;
With coral chains is the alder laced.
The blackbirds gather, and wheel and fly;
The swallows twitter a low "Good-by!"

— SARA ANDREW SHAFER, in *Outlook*.

To repel one's cross is to make it heavier.
— *Amiel*.

It is to the stoop of the soul that sin comes. Let it be upright, keep fast by its integrity, and there is never danger, never harm. — *J. F. W. Ware*.

The great consecrations of life are apt to come suddenly without warning. While we are patiently and faithfully keeping sheep in the wilderness, the messenger is journeying toward us with the vial of sacred oil to make us kings. — *Saxe Holm*.

"For two or three years after she came into the family I was always saying to myself that I could love Margaret if" — laughed a lady. Then she added, thoughtfully: "But she is Margaret still, and always will be, and I have learned to love her right round her peculiarities; to enjoy her where she is congenial and let the rest

slip by with as little thought as possible. I believe we waste much of life's sweetness in our worrying efforts to make our friends over. Both they and we must learn to 'love round' a great many things if we are ever to love at all." — *Wellspring*.

The flowers go into the laboratory to yield their perfume, the grapes to be trampled for their juice, the sand in the fire for glass to be formed, so you beloved "are chosen in the furnace of affliction." I observe on the beach the sands that are never covered with the tides lie dry and loose, but where they are beaten on by the waves they are moist and compact. The sails of the ship speed it on its way not as swiftly in the day as in the night, for in the day the sun opens the canvas and the humidity of the night closes it and offers a firmer bosom to the wind. This is true of man. Tribulations teach him sympathy with others, and draw him closer to others, and they impel him over the deep. — *G. C. Lorimer, D. D.*

More than mere growth is expected of a plant. Healthy juices may be in its veins, it may have vigor sufficient for its own sustenance, and yet be no ornament, but an incumbrance to the place it fills. Flower or fruit, some loveliness of tint, some grace of waving spray or comforting shades, we always look for in the growths of earth. And so of spiritual development. More than mere living, more than mere inward satisfaction, is required of us. Our best gifts, those that we count as peculiarly ours, are not for ourselves alone. They are hardly our own until they have found expression in blossom and fruitage. Our prayer must be not only, "Let Thy life be within us!" but also, "Let the beauty of the Lord our God be upon us!" — *Lucy Larcom*.

What happens when a person is looking into a shop window where there is a mirror, and some one comes up behind — some one he knows? He does not look any longer at the image; he turns to look at the person whose image is reflected. Or if he sees reflected on the mirror something very striking, he does not content himself with looking at the image, he turns and looks at the thing itself. So it is always with the persons that you have to do with. If you become a mirror to Christ, your friends will detect it in a very few days; they will see appearing in you, the mirror, an image which they know has not been originated in you, and they will turn to look straight at the Person that you are reflecting. . . . Now we often in the Christian life deal with ourselves as if we were painters and sculptors, not as if we were mirrors: we hammer and chisel away at ourselves to bring out some resemblance to Christ in some particulars, thinking that we can do it piecemeal. We might as well try to feed up our body piecemeal; we might as well try to make our eye bright without giving our cheek color and our hands strength. The body is a whole, and we must feed the whole and nourish the whole if any one part of it is to be vigorous. So it is with character. The character is a whole, and you can only deal with your character as a whole. — *Marcus Dods, D. D.*

"God makes the rims in which we are placed," says Mrs. A. D. T. Whitney, "but we ourselves can make our lives what we will within these rims." Much of the disappointment and most of the failures of life comes from trying to fix or change the divinely-established rims of life. Instead of making the most of its own proper province, the spirit of man is prone to invade God's. It chafes at its limitations

and restrictions; it is not satisfied with the large possibilities granted it within the bounds of God's will and intention, but demands complete freedom of choice as well as of action. The result is inevitably denial and defeat.

The only true wisdom lies in accepting at the outset, in the right spirit, the limitations of life, and then, within these limitations, which are always broad enough to admit of a generous measure of success, to do gladly and earnestly the soul's appointed task. Furthermore, the rims of our lives shut us out from nothing intensely. They are round us, but never beneath or above us. We can go as deep as we will and as high as we will. God sets no bounds to that kind of development — the noblest and most enduring — which we call character. There, indeed, every soul's choice is absolute and its possibilities infinite. — *James Buckham*.

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from, the goal:
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer:

So let the way wind up the hill or down,
Through rough or smooth, the journey will
be joy:
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

— *Henry Van Dyke*.

THE WIND AMONG THE PLUM TREES

LOUISA A'HUMFY NASH.

WE were walking, one early autumn day, when the wind was singing one of its loud songs among the plum trees. The tall top-shoots were nodding their heads together, the lower ones touched hands as if in a country dance. I had been watching the ripening of some peach plums, longing for the day when I could gather them for a dear invalid friend.

"O Auntie!" I called, as we went up a waving aisle; "my peach plums will be worth nothing, and they were just picture plums yesterday. Look at them now, at the mercy of those horrid leaves."

"Sure enough, they are fretting them half to death," she replied, giving me one of her looks that I knew meant something.

"Yes, see, Auntie, the pretty, soft bloom is gone! They look just common plum color — hatefully like my old dress. The skin is being tortured; I know how it will appear later on — with ugly brown streaks upon it; that is to say, if they are not worried on to the ground before that time."

One of Auntie's quizzical expressions was flying across her face, and I knew something was coming.

"Elsie! Elsie!" she said. "Don't be that plum!"

"Well, I'm sure I didn't expect that. How can I be that plum, you funny little Auntie? Anyhow, the very idea has made me forget my disappointment in not having it to take to Mrs. Vaughan. After all, it was the wind more than the leaves."

"Yes, the leaves are good, wholesome protection from an over-hot sun. A pro-

teeting home," she added, half-musingly, "until the wind sweeps it through!"

"Now, Auntie, what are you driving at, you little clairvoyant?"

"That's what you're to be — see through my enigmas."

I suppose I looked a little puzzled, or half guilty, or something, for she went on: "There arose a little wind at breakfast — not enough to rustle the tablecloth; certainly not enough for the 'storm in the teapot'; but it reacted on a certain peachlike complexion opposite me."

"Oh, you mean over the coffee, that turned out sloppy, and the eggs that were hard?"

"That could be quickly explained and apologized for; but all that fret, and rub, and worry of the spirit — that is the breeze that does harm. You're young now, my child, but, believe me, that tells on the peach-blossom here," patting my flushing cheek as she spoke, and adding: "And, more important still, on the first fresh bloom of Christian life. Charles Darwin discovered that natural bloom on fruit protected it from the depredations of insects; while the bloom from the gracious influences of your early home should safeguard you from any effect of such a trifling current in the atmosphere. Keep the spirit's bloom, and then the wrinkles and scars will take care of themselves. When time brings them, they won't mean anything. Whenever you have taken plums or anything to Mrs. Vaughan, you have said to me, 'Isn't she sweet, Auntie?' And so she is. You can feel that she has never allowed these passing breezes to rub the leaves of the home flower up against the spirit's bloom."

"I wonder how she managed, Auntie, when things went crisscross?" I said, feeling very contrite.

"You ask her; she'll tell you."

"No, you tell me, for you're just the same yourself."

"Argue it out with yourself, darling, how irritation hurts and bruises those you dearly love; how it will prevent your nature from maturing as God meant it should. Ask Him to put in a 'full stop' (as we call the 'period' in England). Have something ready to say to yourself and to Him when the breezy moment comes, such as: 'Help me to gather divine control in the infinite quiet of God.' 'Oh, my patient God, give me a patient heart!' or some word of His: 'Blessed are the meek.' 'Give me this blessing. I am weak, but make me strong.'"

I never went into the orchard, after this, without thanks in my heart for Auntie's lesson of the wind in the plum tree. It cured me of a bad habit that was getting control. It has made a happy woman of one who might have allowed herself to become an unhappy one.

"The little sharp vexations,
The briars that cross and fret,
Why not bring to the Helper,
Who has never failed you yet?
Leaving with Him your weakness,
The One divinely strong,
While you forget the burden,
And carry away the song."

Portland, Oregon.

THE VINES

Tell us once again, dear Master,
Of the Vine,
How the helpless, struggling branches
Cling and twine.
How the Husbandman will clean it,
Prune it, water it, and screen it,
Care for it from branch to root,
Till it beareth fruit.

Tell us once again, dear Master,
Of Thy care;
How above Thy vines Thou watchest
Everywhere;
How Thou sendest rains upon them,
How Thy sunshine oft has won them,
How with love Thou standest near
All the weary year.

For today Thy vineyards languish.
Master, hear!
Branches, withered, black and fruitless,
Do appear.
Oh! come near to prune and tend them,
Yet a little while defend them,
Till at last, through strong, brave root,
Also they bear fruit.

We are like these vines, dear Master,
Pity us!
Useless, fruitless, bare and worthless,
See us thus,
Yet because Thou carest for us,
Lovest, even prayest for us,
Let us still Thy summer see,
Bearing fruit for Thee.

—MARIANNE FARNINGHAM, in *Christian World*.

LOST AND RESTORED

OUT under the shadow of the south fence, Miss Callista was putting the garden beds in order for their winter sleep. It was a sunny day, and the air was warm, with little wafts of soft wind that sent yellow leaves surrying across the grass, to be chased by the Maltese kitten that always accompanied Miss Callista in her gardening. With a gray shawl pinned about her shoulders, and a brown hood tied over her hair, Miss Callista found her work rather warm. She settled back upon the grass, presently, to rest a moment, and the Maltese kitten came up and rubbed lovingly against the toe of her stout boot.

"I've had a sight of comfort out of this place, after all," Miss Callista mused. "Forty different kinds of posies in my yard, and the currants and gooseberries did real well, too. And it beats all to think how I was worrying over it two years ago come April! All the slugs and grubs and caterpillars and everything I was a-fighting! Folks said things had been pretty well set up here the year before. Grasshoppers, too; I was mighty afraid of grasshoppers. Poor Miss Langdon must have clean lost heart over this place, to let it go the way she did. But I fought 'em, and I beat 'em, the whole host of 'em. Makes me think about something in Scripture, somehow — 'the locust and the cankerworm, the caterpillar and the' — now, what was that other kind of a grub? Queer I can't remember! Father used to say that list over and over, when we was all small, setting out on the back porch evenings and looking out across the orchard to the hill lot. I'm going to look it up when I go in."

The Maltese kitten started in pursuit of another leaf, and Miss Callista returned to her task, deftly digging and covering and patting. She rose to her feet presently and went into the kitchen where the sun shone in through the open door on the spotless boards of the floor, and a Bible lay open on the table by the window.

"Dear me! but that garden work does tire me all out," she sighed, untying her hood and settling comfortably back into the big, black kitchen rocker. "Now I'm going to find that verse. I can't bear to have loose ends of things waiting round unsettled in my brain. The locust and the

cankerworm, the caterpillar, and the other one. My! but I can just hear father's voice saying 'em.'"

She reached for the Bible and slipped on her steel-rimmed spectacles. Miss Callista had the face of a woman who read her Bible and lived with it and loved it. It was a strong face, clear-cut and true; but there were little hard lines between the eyes and about the mouth that did not seem to belong with the rest of it — discordant lines, as if somewhere the "sweet bells" of a pure life had been jangled harshly out of tune.

"I reckon that verse is in Isaiah," Miss Callista mused. "Sounds like Isaiah. One of the last chapters, maybe." She turned the leaves slowly, but she did not find what she was seeking.

"It will be in the concordance," she thought, turning to the helps in the back of the Bible. She looked first for "locust," but failed to find satisfaction; then patiently for "all the grubs in turn," as she put it. But the little abridged concordance was not a good guide. "Land, I don't want to go clear into the front room and get Cruden!" Miss Callista said. "I'll let it go now. Some time when I'm in there, handy, I'll think about it and look it up."

The leaves of the Bible slipped through her fingers just then, and fell open in Joel. The familiar words stood out clear on the page:

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm" —

"That's it!" Miss Callista exclaimed. That's the one I couldn't think of! I can just hear Danny asking, 'Daddy, was they called palmerworms 'cause they grew in the field you bought of Mr. Palmer?' Danny! I never thought! Oh, dear, dear!"

Years before, Miss Callista had quarreled bitterly with the brother who had been dearest to her in those far-off days. She had known just cause for anger and sorrow. The lifelong ties had been wrenched asunder cruelly, and in her first wrath Miss Callista had vowed that her brother's name should never pass her lips again. The odd quest of the verse, the sudden recollection of a childish jest, had led to the first infringement of the strange, hard vow. Miss Callista was shaken. She leaned her head against the tall back of the rocker and shut her eyes.

"Danny!" she whispered again, beyond her will.

The years came back to her, with the overwhelming power of early memories. Days like this sunny autumn day, when she and Danny had rambled over the hills, content to be alive together; small, childish promises and quarrels and reconciliations; the deeper griefs of succeeding years, which seemed to bind them yet more closely together. And now, at last, after the wrong and shame and bitterness, she and Danny were all that were left on earth of the family. They two — and a world of estrangement between them.

"O God, I never thought of it this way before!" Miss Callista moaned, and tears began to creep down the withered cheeks. "Danny! Danny! Why didn't you stay good, and let me go on loving you? Why did you make it so that I couldn't call you back when you straightened up and began to live decent again? I vowed I'd never speak your name, and I haven't all these years — all these long, hard years, when we might have been together, if you'd only done right!"

The clock ticked away on the wall, and the Maltese kitten, sitting on the sunny doorsill, washed her face and purred in content.

"These years — if I'd only known how to

forgive you," Miss Callista whispered at last. The hard lines were gone from her mouth and brow; there was only an infinite hungering of love and loneliness.

"It's too late," she sighed. "There is no making up for it. What's done's done; what's spoiled clear through is spoiled for keeps."

She wiped her eyes, and sat up, and looked down at the open Bible before her.

"And I will restore to you the years that the locusts have eaten, the cankerworm, and the caterpillar, and the palmerworm. . . . And ye shall eat in plenty and be satisfied, and shall praise the name of Jehovah your God, that hath dealt wondrously with you; and my people shall never be put to shame."

Miss Callista laid the Bible on the table, and folded her worn hands above it, and laid her face upon them. A great awe and silence filled her heart.

"Is that Thy answer?" she whispered at last. "I said it was all done, and spoiled, and ended—oh, is it Thy answer? All those spoiled years, I said—and here were the words looking at me all the time! I'll listen, Lord. I'll not harden my heart. I'll write to Danny!"

Miss Callista paused often over the writing of that letter. There were blots and blisters on the page, where her tears fell unnoticed. It was a very short letter. She did not tell her brother of the strange guiding that had led her to write. She only opened to him the gates of love which his sin had closed, years before, pleading now for his forgiveness as he had never dared to plead for hers. And when the letter was done she sealed and stamped it, with a strange fluttering at her heart, put on her best bonnet, and started to mail it at once.

As she went out of the white gate, a man was coming up the street—a tall man, bearded and bronzed. Miss Callista did not know him until he quickened his step; and then she stood still, with the silence of awe in her heart again, as hearts grow silent looking on the will of God made manifest.

"Are you going to forgive me, Callie?" the man said, coming close. "I've stood it as long as I could. Twelve years! And you've never seen my wife, nor my babies—and we've just lost all this time out of our lives. Callie! Aren't you going to speak to me?"

She held out the letter to him with shaking hands and looked up tearfully.

"I was going to mail it," she said. "I was going to tell you to come. Twelve years—but they are not lost, Danny. God's going to make them up to us."

—MABEL EARLE, in *Wellspring*.

A Child's Legacy

ONE summer a little girl of five was sent to visit some cousins of her mother. The cousins were all grown people, none of them even young, and they dreaded the child's visit. Not that they anticipated any trouble she might make, but they feared she might be homesick and lonesome in a house so strange to all childish ways.

From the first hour, however, it was evident that the little maid was the possessor of a charm that made loneliness an unknown word. She had the friendly heart. She made friends with every one, from the minister to the milkman, and being friends meant of course that she was deeply interested in everything that any of these delightful people did.

Most of all, with a pretty loyalty that was irresistible, she was devoted to her cousins. Day after day through the two

happy months she "helped" Cousin Mary cook delectable dishes, and Cousin Ellen dust the wonderful things in the parlor, and Cousin Henry feed the hens and pick berries.

Long before she left it was an understood thing that she was to come back every summer. It was the last thing they called out to her when they waved good-by to the sunny little face at the car window—she was going home in the conductor's care; of course the conductor was her friend at sight.

They never saw her again. Quite suddenly, two months later, the beautiful little life was ended. That was what people said, but those who had known her knew that that was not true, even down here. This is what one of the cousins wrote the mother:

"We are trying, all of us, not to grieve because the world seems empty without Lydia. Her spirit is still with us, touching every common task of every day. There was one sentence that was upon her lips constantly—it seems to me I can hear her dear voice saying it this minute—'Can I help thee?' Thee will understand, Rachel. We are as loving a family as most, I think, and we try to do our share of 'helping' in the world. But I know that our love is deepened, our desire for service more eager, the 'Can I help thee?' oftener in our hearts, because for two months we lived with thy beautiful child."

—*Youth's Companion*.

WAR CHANGES OUR MAPS

GEORGE ETHELBERT WALSH.

THE changes in our school geographies are incidents of war between any two nations that must concern the boys and girls who study their lessons in the schools of today. When the Spanish-American war broke out, map-makers had to begin immediately to revise their maps; and when the conflict ended, parts of both the Old and New World had changed hands. Now that the Russians and Japs are struggling for supremacy in the Far East, the work of revising the maps of Manchuria, Korea, and even parts of China and Siberia, is going forward rapidly. It is likely that by the time the boys and girls return for their summer vacations to begin their winter studies again, the old maps of the far East will be considerably out of date.

A war so changes the geography of the world that map-making and revising cost thousands of dollars. Everybody wants new and up-to-date maps so the war can be followed intelligently. Then, too, when the war ends, everybody wants immediately maps that show exactly the changes that have been made. Schools and colleges demand the new maps, for it is unwise to teach the young scholars from the old maps and give them a wrong idea of the divisions of the land of the different parts of the world.

All the old plates of maps of the disputed country must be thrown away or destroyed. These have cost tens of thousands of dollars, but within a few months after a war breaks out they become practically worthless. At the beginning of hostilities the old plates are used to print enormous numbers of maps for the use of the public interested in the struggle, but after that they are of little good. With the progress of the war there must follow expert cartographers who strive to keep

the public posted in regard to the changes made.

The war-maps, both large and small, are in demand; but within a short time they will prove defective. Places are not down on them where important battles are being fought, and the expert map-maker must come in to make new ones. Frequently the same place has two names given to it by the two nations at war, and if the old maps have only one name, they must be revised to give both. A war will often wipe out an important city, and establish in a small, provincial town important headquarters which will bring it into great prominence. The exact location of this new place must be marked on the new maps, while the former destroyed city may have to be marked merely as a small village or town.

Cartographers are not supposed to follow the armies of two nations at war to revise their maps; but newspaper correspondents in the field will often do in a crude manner the work of the map-maker. For a while the public has to depend upon these correspondents in the field for their exact information concerning the topography of a country over which the armies are marching.

As a rule, however, a progressive newspaper employs an expert map-maker on its staff during the progress of the war, and information sent in by correspondents concerning unknown places is referred to him. While the public has its maps which show nearly all the towns, cities, rivers, and mountains of any great importance, they do not always possess the full knowledge of the country that the professional map-maker does. He has probably surveyed the country, and passed over it a dozen times. Therefore, he can refer to some of his data to supply him with the necessary details to fill out a complete and intelligent report cabled by a correspondent from the seat of war.

Military maps and surveys are even more complete and exact than those possessed by the ordinary map-makers. Nearly every part of a neighbor's country is pretty accurately surveyed and mapped out by the war departments of every other nation. This information is obtained first-hand by military experts, and then carefully filed away for future use. When war breaks out, it is possible for the military experts to describe any part of the world with more exactness and minute detail than any of the regular map-makers. They know the strategic value of nearly every small river and creek; the exact location of mountain-passes and roads; the condition of the country highways in summer and winter; and the possible importance of a swamp here and a forest there. The best maps are, therefore, made by the governments of a country, and they are consequently more authoritative than those published by individuals. Governments spend millions of dollars in thus collecting information first hand; and if the experts do their duty properly, there are few rash mistakes made through ignorance of the nature of the land over which the armies operate. Often the fate of the war is decided by the knowledge of the country possessed by one or the other of the two nations fighting.

New York City.

BOYS AND GIRLS

JOHNNY'S TWILIGHT TALK

RUTH NORMAN.

Little bright star in the sky so blue,
Winking at me, as I wink at you,
Where have you been, all this long bright
day?
I've looked for you everywhere — tell me,
pray.

I guess it must be that you sleep in the
light,
So you can twinkle all thro' the dark night.
Are your eyes like the owls' that see best in
the dark?
You look like a little queer tiny spark.

Is it the sun you're afraid of, dear?
Or does the moon-mother keep you near,
For fear you'll be lost in the great wide day
If you wandered among the clouds to play?

What a big lot of you there must be!
Down in my home we are only three —
Me and Ned, and sweet little Prue,
She knows about you, and loves you, too.

Ned is a baby, just good to kiss,
Mamma adores him — he is her bliss;
But Prue and me and papa know why —
It's just that he hasn't learned how to cry.

What do you play with all together?
Tops and marbles in sunny weather?
But when the rain and the thunder come,
Don't you scurry and start for home?

I know who made you; He made me, too.
God's here with me, and He's there with
you.
Do you ask Him to keep you all the long
night,
Or can you see by your own soft light?

Good night now — I'm going to sleep,
Through the darkness a watch you'll keep;
And just as I wake and begin the day,
You will get tired and vanish away.

Meriden, Conn.

DELLA'S LONG, DREARY DAY

"**S**UCH a long, dreary day," said Della, putting away her book in despair. "It's too dark to read even close to the window, and I'm tired of everything else. What can I do, mamma?" and the little girl looked very doleful indeed.

"I should think Dolly would like to get up," said Mrs. Doane, pleasantly. "I think this is the third day since she was dressed and played with."

"I want something new," pouted Della. "It's no fun playing with dolls alone, anyway. I wish Helen would come over."

"In this rain? Where is the picture book you were making for auntie to take to the hospital when she goes home? You might finish that today."

"It's too dark to cut out pictures," said Della. "I think it is a mean shame it had to rain today and spoil everything."

The baby cried just then, so mamma had to leave the room, and after a few minutes Della went out to the kitchen to watch Nora as she bustled about the big range.

"Don't you hate rainy days, Nora?" she asked.

"No, indeed," said the girl, promptly. "On rainy days your papa never comes home to dinner and I have the whole long afternoon to sew for Maggie. I don't mean I'm glad your papa can't come home, but when he doesn't, we have a lunch at noon, you know, and your mamma always tells me to do as I please after that."

"Who is Maggie?" inquired Della.

"My little sister. She's the nicest

little girl you ever saw, and she hasn't got any mamma like you have. Aunt Mary keeps her, but I make all her clothes, and it's coming time now for her to go to Sabbath-school, so she'll have to have more things. I love rainy days, for they give me time for Maggie. There in the old basket is a dress I'm making for her. You can look at it, if you want to, but I can't take my hands out of this bread."

Della looked at the dotted calico in the basket and then thought of the dear little white frocks her baby sister wore. Only a few minutes before she came to the kitchen little Grace had soiled her pretty dress and mamma had put on a clean one. "I don't believe Grace has a single calico dress," thought Della, and then she said aloud: "I guess it keeps you busy, Nora, if your sister is as bad about getting her dresses dirty as Grace."

"Maggie has to wear dark dresses for every day," explained Nora. "This is her best dress I'm making."

Della soon went soberly into the sitting-room to tell mamma that there was a little girl not very far from their house who had not a single white dress, but who would be delighted with the dotted calico when Nora had time to finish it. "I'm glad Grace doesn't have to wear dark calico dresses," she said, earnestly. "Wouldn't that be just dreadful? If I hadn't spent all my money for papa's birthday present, I'd buy that poor little girl a dress."

"My dear little girl, there are lots of children who must wear rags all the time and have not even a calico frock for best. You may take that pretty white dress you outgrew last summer for a dress for little Maggie, if you will make it yourself. The goods is fine and new, and there is enough embroidery to trim it nicely."

"Do you think I could do that?" asked Della, with shining eyes. "I'd be glad to be able to take it out and surprise Nora."

"Of course you can," said Aunt Belle, coming in in time to hear the conversation. "I'll cut it out right away. I know Maggie, and a sweet little girl she is, too. Run, dear, for the shears and the dress."

Aunt Belle cut and basted and helped, and at lunch she and Della could hardly eat a bite they were so excited. They hurried back to the sitting-room, and their needles fairly flew through the pretty white goods. Della was just sewing some lace on the dainty underwaist when the door flew open and Bessie Ford came in all out of breath.

"What is the matter, Della?" she asked. "You said as soon as the sun shone you would be down to see me, and here it's been bright and pretty for two whole hours. What in the world are you doing?"

Della explained, and soon Bessie was working away with a needle, too. The little dress was soon finished, and a beautiful thing it was with its dainty ruffles and tucks. Aunt Belle did the hardest parts, but Della and Bessie helped till it was all done, and then they carried it to the kitchen where Nora was just folding away her work to get supper.

"Did you get Maggie's dress finished?" asked Della.

"Not quite," said Nora, with a little sigh. "My bread took more time than I thought, so I didn't have long to sew. Poor Maggie will be disappointed at not getting to start to Sabbath-school next Sabbath, but I won't have any more time this week."

"How will this do for her?" and Della held up the pretty white dress.

"Aunt Belle and Bess and I made it for her, and we hope she'll wear it to Sabbath-school next Sabbath."

"What do you think Nora did, mamma?" said Della, when they were back in the sitting-room. "She kissed us both and then sat down and cried. Wasn't that odd? I don't know whether she liked it very well or not, for I never cry when I'm happy."

"I think Nora cried because she was happy, though," said mamma. "She will enjoy seeing little Maggie in the new dress, but she could not express her happiness in any other way. And now where has the long, dreary day gone?"

"It was a beautiful day," cried Della. "Every rainy day I'm going to try to make some one happy and see if they are all as nice as this one."

"And so am I," said Bessie. — HILDA RICHMOND, in *United Presbyterian*.

One Boy's Chance

A GENTLEMAN stopped suddenly before a sign which told him that messenger boys were to be had inside. He hesitated, and then went in.

"How many boys have you in now?" he asked.

"Six," was the reply; "it's dull today."

"Boys," said the gentleman, eyeing them scrutinizingly, "I suppose you know there is to be an exhibition of trained dogs to-night?"

The faces of the boys showed that they were perfectly aware of that fact, and that they might even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind man to see it."

A titter was the first response; then followed a variety of expressions, as: "What could a blind man see?" and, "You can't guy us that way."

"I'm not jesting; I'm in earnest," said Mr. Davis; and then, looking at one of the boys who had said nothing, he asked:

"Well, what do you think of it?"

"I think I could do it," was the reply.

"How do you propose to make him see it?"

"Through my eyes, sir. That's the only way he could see it."

"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theatre, and the blind man and his guide had a box to themselves, where they would disturb no one; but Mr. Davis from his seat in the audience knew that the boy was telling what went on so that the blind man could understand. Indeed, no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger boys, and after a few words with the manager, said:

"Boys, there was offered every one of you yesterday a chance for lifting yourselves up in the world, but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My friend is delighted with the experiment. He says he is sure I hit upon the boy in town who will suit him, and has offered him a good position with a fine salary. Messenger boys are easy to get; but a boy who can make a blind man see is at a premium. You see, that boy, though he did not know it, was on the watch for a good opportunity, and when it came, he knew how to manage it." — *Selected*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Third Quarterly Review

SUNDAY, SEPTEMBER 25, 1904.

I Preliminary

1. **GOLDEN TEXT:** *The Lord is merciful and gracious.* — Psalm 103: 8.

2. **THE LESSONS OF THE QUARTER** were taken from the 1st and 2d Books of the Kings, from 2 Chronicles, and from the prophecy of Amos. The time covered was B. C. 975 to B. C. 889.

3. **HOME READINGS:** *Monday* — 1 Kings 12: 12-20. *Tuesday* — 1 Kings 12: 25-33. *Wednesday* — 2 Chron. 14: 1-12. *Thursday* — 2 Chron. 19. *Friday* — 1 Kings 17: 1-16. *Saturday* — 1 Kings 18: 30-46. *Sunday* — 2 Kings 2: 1-11.

II Lesson Analysis

1. **THE KINGDOM DIVIDED** (1 Kings 12: 12-20.)

Solomon's lavish expenditures had imposed upon his people a heavy yoke. Their forced labor and oppressive taxation were burdens hard to bear. Moreover, Solomon's patronage of the idolatrous rites brought in by his foreign wives had drawn upon him the Divine wrath, and the prediction that after his death ten of the tribes should be rent from the kingdom and given to Jeroboam. On Rehoboam's accession, therefore, the people convened at Shechem demanded a lightening of the yoke. The king took time for deliberation. The old men — Solomon's counselors — recommended a conciliatory policy; the young men — the king's companions — advised violent and repressive measures. The king decided on the latter course, answering the people "roughly," threatening them with a heavier yoke and a "scorpion" whip. Thereupon the ten tribes defied the king, raised the cry, "To your tents, O Israel!" and renounced their allegiance.

2. **JEROBOAM'S IDOLATRY** (1 Kings 12: 25-33.)

Jeroboam was chosen king by the ten tribes, and fortified Shechem and Peniel. Then, to meet the religious difficulty of his people, continuing to go three times a year to Jerusalem, he took the illegal and unauthorized course of setting up two calves of gold, one at Bethel and the other at Dan, proclaiming these to be the gods which had brought the people up out of the land of Egypt, and telling his subjects that they need no longer take the trouble to go to the Judean capital to worship. "The thing became a sin," the people worshipping at the unhallowed shrines, and falling away by degrees into idolatry. As the priests and the Levites preferred the temple, their places were filled from the ranks of the people. Jeroboam also ordained a feast of tabernacles, only changing the month from the seventh to the eighth, and himself officiated as high priest — a course which drew upon him Divine warning and chastisement.

3. **ASA'S GOOD REIGN** (2 Chron. 14: 1-12.)

The principal points were: The accession of Asa to the throne of Judah; his goodness and loyalty to God; his overthrow of idolatry and exhortation to his people to seek the Lord, the God of their fathers; the peace and prosperity which resulted; the wisdom shown in strengthening the kingdom's defenses and increasing the army; the attack of Zerah the Ethiopian, with an immense force; Asa's prayer and trust; and the utter defeat of the invaders.

4. **JEHOSHAPHAT'S REFORM** (2 Chron. 19: 1-11.)

Our lesson takes up that period in the life of the son of Asa when he returned to Jerusalem from the disastrous battle of Ramoth-Gilead. He had done wrong in marrying his son to the daughter of Ahab and Jezebel, and in consenting to unite his forces with those of Ahab in the attempt to recover Ramoth-Gilead from the Syrians. Ahab was slain, and Jehoshaphat barely escaped with his life. Rebuked by a prophet for "helping the wicked and loving them that hate the Lord," and also commended for his repression of idolatry, Jehoshaphat humbled himself, and inaugurated a series of reforms that showed the highest wisdom and devotion. He turned preacher himself, and besought his people to return to the God of their fathers. He reformed the judiciary, appointing judges in all the fortified cities, and established a sort of religious court of appeal at Jerusalem.

5. **OMRI AND AHAB** (1 Kings 16: 23-33.)

Omri, of unknown ancestry, became the sixth king of Israel and the founder of the third dynasty, in the thirty-first year of King Asa's reign in Judah. His first step was to abandon Tirzah and build the famous capital, Samaria. Outwardly prosperous, he "wrought evil in the eyes of the Lord," and "walked in the ways of Jeroboam." His son Ahab succeeded him in the thirty-eighth year of Asa, and surpassed all his predecessors in wickedness. Early wedded to Jezebel, the daughter of Ethbaal, king of the Zidonians, he yielded to her influence and introduced Baal worship into Israel, thus greatly provoking the Lord to anger.

6. **GOD TAKING CARE OF ELIJAH** (1 Kings 17: 1-16.)

The principal points were: The success of Jezebel in crushing out the worship of Jehovah and establishing that of Baal and Astarte in Israel; the sudden appearance of Elijah the Tishbite before Ahab, and his stern denunciation of suspension of rain or dew; Elijah's abrupt disappearance; his temporary retreat at the brook Cherith, where he was fed by the ravens and drank of the waters of the brook; a new command that he should go to the Zidonian Zarephath, where a widow woman had been commanded to feed him; his journey thither; his first glimpse of the widow, a famished figure, picking up a few sticks at the city gate, that she might cook her last cake for her son and herself and then die; her declaration to Elijah that all she had was a handful of meal in a jar and a little oil in a cruse; the prophet's assuring words — not to fear; his test of her faith — to make for him the cake, on the assurance that neither jar nor cruse should fail till the drought should end; and the obedience of the widow and her reward.

7. **OBADIAH AND ELIJAH** (1 Kings 18: 1-16.)

Following a divine direction Elijah went to meet Ahab. "The famine was sore in Samaria." The king and the governor of his house, Obadiah — a faithful but secret servant of Jehovah — had gone forth, dividing the land between them, to search for herbage for the horses. It was to Obadiah that Elijah first presented himself, and the awestruck chamberlain fell on his face, ejaculating, "Art thou my lord Elijah?" The prophet bade him inform Ahab, "Behold Elijah!" Obadiah was afraid. Should Elijah disappear again, Ahab's vengeance would fall upon the messenger; and truly he did not deserve such a fate — obedient to the Lord from his youth as he had been, and the protector of a hundred prophets, hiding them by fifties in a cave and feeding

them there. Elijah gave him the assurance which removed his fears.

8. **ELIJAH ON MOUNT CARMEL** (1 Kings 18: 30-46.)

The gathering of the people and the priests of Baal on Carmel; Elijah's remonstrance with the people for their vacillation; his proposed test of two bullocks, one to be prepared for sacrifice by the false priests, the other by himself, the God that answereth by fire to be recognized as the true God; the people's approval; the precedence given to the priests of Baal; their prolonged and unanswered invocations; Elijah's restoration of the old altar; the drenching of the sacrifice with water three times repeated; the prayer; the answer by fire, consuming sacrifice and wood, and even the altar and the dust; the prostration of the awestruck people; their acknowledgment that Jehovah is the true God; the slaughter of the false priests; the prayer for rain; its abundant answer; and the running of Elijah before Ahab's chariot "even to the entrance of Jezreel" — is an outline of the lesson.

9. **ELIJAH DISCOURAGED** (1 Kings 19: 1-8.)

Jezebel was not daunted by Ahab's recital of what had occurred at Carmel. She sent at once a message to Elijah, confirming it with an oath that his life should be as the lives of the slaughtered priests by tomorrow. Keenly disappointed, Elijah fell at once from the height of hope to the abyss of despair. His spirit was broken. Not waiting for Divine guidance, he fled from Jezreel southward. From Beersheba he started into the wilderness, and at the close of the day's journey, sitting beneath a broom tree, weary, hungry, disheartened, he prayed for death, feeling that he was no better than his fathers. Then he fell asleep, and was twice awakened by an angelic touch, to find a baked loaf and a cruse of water. On the strength of this "meat" he wandered forty days in the desert, coming at length to Horeb, the mount of God.

10. **ELIJAH ENCOURAGED** (1 Kings 19: 9-18.)

In the cave at Horeb, God's word came to him: "What doest thou here, Elijah?" The prophet pleaded: "I have been very jealous for the Lord of Hosts; for the children of Israel have broken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." He was then taught by a series of terrifying natural phenomena — hurricane, earthquake, fire, in neither of which the Lord was — that reformations were not to be accomplished by violence. The "still, small voice" which drew Elijah reverently to the mouth of the cave, was the symbol of true effectiveness. He received a fresh commission — to go to the wilderness of Damascus; to anoint, in due time, Hazael king over Syria, Jehu king over Israel, and Elisha to be his successor. Idolatry should be smitten by

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

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Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

the swords of these anointed ones, but a remnant should be left — seven thousand who should not bend the knee to Baal, and whose mouths should not kiss him.

11. ELIJAH TAKEN UP INTO HEAVEN (2 Kings 2: 1-11).

The principal points were: Elijah's attempt to leave successively Gilgal, Bethel, and Jericho alone, frustrated by the affectionate persistence of Elisha, who refused to leave him; the watch kept by fifty of "the sons of the prophets" over the movements of the two as they went to the Jordan; the parting of the waters when smitten by Elijah's mantle; the passage through on dry land; Elijah's hint to Elisha to make his final request; the latter's prayer for a double portion of his spirit; the sudden appearance of the fiery chargers and chariot; the friends separated; and the enfolding whirlwind bearing Elijah up to heaven.

12. ISRAEL REPROVED (Amos 5: 4-15).

Warnings to Israel not to seek idolatrous Bethel, Gilgal or Beersheba, on whom judgment impended, but to seek Jehovah, the Creator of the stars and the Author of all prosperity. Oppression, grinding of the poor, acceptance of bribes, were especially noted and condemned. Only by a radical change of conduct and a resolute turning to God could the nation avert disaster and "the remnant" be saved.

III Questions

1. What space of time was covered in the quarter's lessons?
2. What causes of popular discontent appeared before Solomon's death?
3. Who succeeded Solomon?
4. What did the people demand, with whom did the king consult, and what advice did he adopt?
5. How did the people receive his reply?
6. What religious difficulty was Jeroboam called upon to solve on becoming king?
7. What symbols and places did he select, and what feast did he ordain?
8. What became of the priests and Levites, and how were their places filled?
9. What was Asa's character, and what did he do?
10. What special wisdom did he show as a ruler?
11. What subsequent trial proved this wisdom?
12. What was Jehoshaphat's character?
13. Mention his principal mistakes.
14. What reforms did he institute?
15. Who was Omri, and what was his character?
16. What capital did he build?
17. Who succeeded him, and what was his character?
18. To whom was he wedded?
19. Who was Elijah, what prediction did he make, and where did he hide?
20. How was he fed, and where did he next go?
21. Tell about the meeting; what was said, and what resulted?
22. Tell about the meeting between Elijah and Obadiah.
23. Of what was Obadiah afraid, and what assurance did he receive?
24. What test did Elijah propose at Carmel?
25. How did it succeed?
26. What prayer was offered and answered, after the slaughter of the priests?
27. What message did Jezebel send to Elijah?
28. How did it affect him, and why?
29. Trace his journey to Horeb.
30. Detail and explain the vision given there.
31. What fresh commission did he receive, and what comforting assurance was given?
32. What spots were visited by Elijah in his last earthly journey?
33. Who persisted in accompanying him, and why?
34. How was the Jordan crossed?
35. What final request was made?
36. Describe the phenomena of Elijah's translation.
37. What warnings were given to Israel by Amos?
38. What special sins were rebuked?
39. What encouragement was offered?

WHEN I READ THE BIBLE THROUGH

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third);
Twelfth of Romans, First of Proverbs —
Yes, I thought I knew the Word;
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

Oh, the massive, mighty volume!
Oh, the treasures manifold!
Oh, the beauty and the wisdom
And the grace it proved to hold!
As the story of the Hebrews
Swept in majesty along,
As it leaped in waves prophetic,
As it burst to sacred song,
As it gleamed with Christly omens,
The Old Testament was new,
Strong with cumulative power,
When I read the Bible through.

Ah! imperial Jeremiah,
With his keen, coruscant mind;
And the blunt old Nehemiah,
And Ezekiel refined!
Newly came the Minor Prophets,
Each with his distinctive robe;
Newly came the Song idyllic,
And the tragedy of Job;
Deuteronomy, the regal,
To a towering mountain grew,
With its comrade peaks around it —
When I read the Bible through.

What a radiant procession
As the pages rise and fall,
James the sturdy, John the tender —
Oh, the myriad-minded Paul!
Vast apocalyptic glories
Wheel and thunder, flash and flame,
While the church triumphant raises
One incomparable Name.
Ah! the story of the Saviour
Never glows supremely true
Till you read it whole and swiftly,
Till you read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, weary,
And yawn through a hurried prayer;
You who treat the Crown of Writings
As you treat no other book —
Just a paragraph disjointed,
Just a crude, impatient look —
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through.

— AMOS R. WELLS, in *Sunday School Times*.

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OUR BOOK TABLE

A CENTURY OF DRINK REFORM IN THE UNITED STATES. By August T. Fehlandt. Jennings & Graham: Cincinnati. Price, \$1.50.

A very able, moderate, candid, reasonable, and satisfactory book. The history is well handled from the first partial awakening of the country under Dr. Benjamin Rush, in 1783, down through the various progressive steps of moderation, abstinence from spirits, and teetotalism, to prohibition. The complications which have come from the Internal Revenue Act of July 1, 1862, intrenching the traffic behind the cupidty of the voter, and leading to the political organization of the liquor power, are luminously treated. So is the more modern campaign of education, the moral, legal, and political measures instituted since the war. The author fully answers the argument drawn from the alleged failure of prohibition, and locates the precise seat of the trouble; he finds it not at all in lack of favorable public sentiment among the people on the question, but in the selfish plots of politicians to defeat the will of the people, and in business complications. He also holds very strongly, and it seems to us rightly, that since no law will enforce itself, fairly to test any law, the people who enact it must stand back of it and put it through to the end; that laws passed by non-partisan methods will stand, naturally, very little chance, in such matters as the liquor traffic, of being enforced by parties not in sympathy with them; that to really test prohibition fairly and ensure success, there must be a prohibition party, or, at least, a strong, solid, well-organized temperance constituency (which comes to the same thing) back of the law to see that it is enforced, and not nullified in the execution, as has been so frequently the case in the cities of Maine and elsewhere. The book is one of the best that has appeared on this burning theme.

THE MASTER'S QUESTIONS TO HIS DISCIPLES. By Rev. G. H. Knight. A. C. Armstrong & Son: New York. Price, \$1.50.

The questions which our Lord addressed to His disciples are here arranged to form the basis of a series of meditations for private hours of devotion. They are made 52 in number, so that one may be read each Lord's Day, or they may be fittingly taken each morning, one a day, with great profit. The expositions are brief and very practical. We can speak in terms of high praise of the treatment given and heartily commend the volume. Seventeen of the questions are taken from the Sermon on the Mount, seven from the Gospel according to John. The final one is: "What is that to thee? Follow thou Me."

VERGILIUS. A Tale of the Coming of Christ. By Irving Bacheller. Harper & Brothers: New York. Price, \$1.35.

The good work done by Irving Bacheller in his three previous novels, makes it almost essential that whatever he writes be carefully read, and predisposes us to read with favorable regard. The secondary title also attracts. But we think most people will be disappointed in both directions. There is very little about the coming of Christ, save an occasional note as to the vague expectations that were in the air, and in the final chapter we are brought to Bethlehem at the time of the birth. The plot of the story does not strike us as being quite up to the mark. Herod's unlovely character is well brought out, also that of his equally wicked son, Antipater. The Emperor Augustus is shown in an unusually favorable light, and Vergilius, son of Vano, the hero, a young Roman patrician, is a very winsome personage. The book would be more acceptable if so much

better work on this period had not been done by other hands so recently.

AMERICAN BOYS' LIFE OF THEODORE ROOSEVELT. By Edward Stratemeyer. Lee & Shepard: Boston. Price, \$1.25.

Ever since the enormous success of Mr. Stratemeyer's "American Boys' Life of William McKinley," there has been an urgent demand that he follow the volume with one on the life of our present President, and this has now been done with a care and faithfulness certain to win immediate appreciation everywhere. The book covers the whole life of our honored Executive, step by step, as schoolboy, college student, traveler, author, State assemblyman, civil service and police commissioner, governor of New York, as a leader of the Rough Riders in Cuba, as Vice-President, and finally as President. Many chapters have also been devoted to Mr. Roosevelt's numerous adventures as a hunter and as a ranchman (true stories, which are bound to be dear to the heart of all boys who love the strenuous life), and full particulars are given of the daring battles for Cuban liberty in which he, as lieutenant-colonel of the Rough Riders, took such a conspicuous part. The appendix contains a Chronology of Theodore Roosevelt, and also brief extracts from some of his most famous speeches and addresses. It will be good for our boys to read this book, for, as the author says in his preface: "The 26th President of our country is a fine type of the true American of today, full of vim and vigor, quick to comprehend and equally quick to act, not afraid to defend his opinions against all comers when satisfied that he is in the right, independent, and yet not lacking in fine social qualities, physically and morally courageous, and with a faith in himself and his God that is bound to make for good so long as he clings to it."

HOW TO CARE FOR THE HAIR AT ALL TIMES. By Juliet Marier Lee. The J. M. Lee Co.: 27 W. 24th St., New York. Price, \$1.

An expert and professional specialist in the care of the hair, who has had for many years a large clientele in this department of industry, takes the public somewhat into confidence as to her methods and knowledge. There are brief chapters on such topics as: How to keep the hair youthful in appearance, how to cultivate and beautify one's own hair, how to care for hair in the summer, in the winter, after typhoid fever, when it is white, how to prevent premature baldness, how and when to shampoo, etc. Some useful hints as to this important part of personal appearance may be gathered. It is chiefly for ladies.

Do You Read Books?

THIS question would seem to admit of satisfactory affirmative answer on the part of a great many people were we to judge by the publishers' announcements and the display of attractive and edifying literature to be seen in the book stores of the land. But the testimony of one of the keenest men in the book trade known to us — the man to whom experts go to ask after rare publications, or to be put on the track of information pertaining to unusual topics — bids us pause. He says the publishing world is just now in straits; that the book trade is much demoralized, and that the average man of intelligence reads nothing but newspapers, magazines, and occasional novels. He made this statement in the presence of some teachers and professional men some time ago, who started out to prove him mistaken. They asked well-informed men whom they happened to meet from time to time soon afterward the questions: "What books have you read within the past six months?"

What books are you reading now? Have you read any recent or standard book on such-and-such a topic that you can recommend?" They actually found not a single instance in which a man was able honestly to say that he had read anything like a substantial book inside of a year.

If this is the case generally, what will be the effect of such a tendency and habit upon the next generation? What sort of a character can be built up by those who have or are cherishing no literary aims? We are minded to ask the ministers, the Sunday-school teachers, the club women, the housekeepers, the professional men, and others who read these columns, some searching questions: What books have you read, aside from fiction, within the past year? Have you any set scheme of reading? Have you ever had any definite plan by which some work of substantial value would be all the while in hand? Have you done anything at all in the line of historical, biographical, or sociological inquiry? If you are a college graduate, have you dropped entirely out of the current of literary pursuits since graduation? Have you recently undertaken anything at all which required intellectual application? Or have you been content with magazine articles, newspaper items, and novels which you can skim through? Are you a minister, and can you, without a qualm of conscience and something like heart-searching and shame, confess that you have in recent months done no real study? With works on Biblical research, world-wide travel, missionary biography and interpretation, homiletics and current reforms, and various phases of modern science — all of them topics with which you are bound to keep in touch if you would be a workman that needeth not to be ashamed — within reach, is it possible that you have read none of them? What sort of sermons can you preach if you do not study the best books? How can you keep up with the age unless you read? — *Western Christian Advocate.*

THE EDITOR'S BRAIN

Did not Work Well under Coffee

A brain worker's health is often injured by coffee, badly selected food, and sedentary habits. The experience of the managing editor of one of the most prosperous newspapers in the Middle West with Postum Food Coffee illustrates the necessity of proper feeding for the man who depends on his brain for a living.

"Up to three years ago," writes this gentleman, "I was a heavy coffee drinker. I knew it was injuring me. It directly affected my stomach, and I was threatened with chronic dyspepsia. It was then that my wife persuaded me to try Postum Food Coffee. The good results were so marked that I cannot say too much for it. When first prepared I did not fancy it, but inquiry developed the fact that cook had not boiled it long enough, so next time I had it properly made and was charmed with it. Since that time coffee has had no place on my table save for guests. Both myself and wife are fond of this new cup which 'cheers but does not inebriate' in a much truer and fitter sense than coffee. My stomach has resumed its normal functions, and I am now well and strong again mentally and physically."

"I am confident that coffee is a poison to many stomachs, and I have recommended Postum with great success to a number of my friends who were suffering from the use of coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

"Contemptuary" Novelists

"**Q**UITE a lib'ry, deary, ain't it?" said Mrs. Binns, comfortably, following her visitor's glance toward the table littered with books. "I ain't had time to put 'em to rights yet; they litter over everything and I don't know where to Moses I'm goin' to find room for 'em all, but s'pose I shall, somewheres. Carrie sent 'em; a hull boxful; and they're all contemptuary novels."

"You see I got a little wore down nursin' Jonathan, and now he's well again, doctor says I'm to let up and take things easy; says I must stop doin' so much, an' not bother about the things that ain't getting done because I'm not doin' 'em. 'I can't,' says I to that, plump out. 'Yes, you can,' says he. 'You can do it bystepplin' right out o' your world into other folkses—folks that's new and interestin', and that haven't got to be nursed or managed or looked after in any sort of way. I prescribe novels,' says he, 'a course of fascinatin' novels, as thrillin' as they make 'em.'"

"So last time she was down, Carrie found me readin' 'Uncle Tom's Cabin' an' 'The Heart of Midlothian,' and 'Oliver Twist' 'side o' me in the mendin' basket, and she gave one look, and then she laughed and laughed and asked if I couldn't get anything newer than that. 'What for?' says I. 'They're thrillin' and I liked 'em when I was a girl; why shouldn't I read 'em over again?' 'You should if you want to,' says she, sort o' 'pologetic and soothin', 'but wouldn't you like to make acquaintance with some of the contemptuary novelists?' Well, I s'pose I must have said I should, but if I did 'twas more polite than particular as to truthfulness; it's dretful easy to slip into sayin' things that kind of way."

"But next thing I knew, down come the contemptuary novelists, and here be I feelin' bound to make acquaintance with 'em. Well, maybe I shall git inside the covers, but don't you tell Carrie if I don't! I've kinder glanced into some of 'em s'ready, an' they don't tempt me a mite. Mebbe I could read through 'em if I give my mind to it hard, but I jest know I couldn't ever feel friendly with 'em, same's I do with Dickens and his story-folks, and

Scott and his, an' Mrs. Stowe and hers. They don't seem so kind o' human, some ways; they're more jest children's stories for grown-ups."

"They've got better covers, though—awful pretty some o' those bindin's now, aren't they? And the illustrations are fine, fine! Though I must say some bein' colored makes 'em more an' more like nursery picter-books, to my mind. But at any rate I'm rejoiced there's something I can praise up honest and lengthy when I write to thank Carrie. I'd be ashamed to tell her what wasn't true, and she's been real kind."

"Yes, I expect to finish 'Oliver Twist' tonight, and tomorrow I'm goin' to begin on 'David Copperfield;' I'm anticipatin' a real good time with it. But if you see Carrie before I do, down to Boston, don't you *durst* to tell her I wasn't readin' the contemptuaries!" — *Youth's Companion*.

Magazines

—The *World Today* brings us this month an Exposition number, thus taking its turn with the other periodicals in doing fit honor to the great St. Louis Fair. The illustrations are profuse and instructive; the letter-press is by thoroughly competent hands, largely officers and chiefs of departments. President Francis says: "In our foreign relations and in our future national life the moral and practical effect of it all will as completely eclipse the money cost as the national value of the Louisiana acquisition does the nominal sum paid for it." (*World Today Company: Chicago*.)

—The novelette in the September *Lippincott's* is by Francis Willlog Wharton, and is called "The Deep Waters of the Proud." There are also six short stories by various writers. (*J. B. Lippincott Company: Philadelphia*.)

—The *Records of the Past* for August contains articles on "Neglected Archaeological Ruins in Calesyria," "German Excavations in Fara," and the "Cairns or Stone Sepulchres of British Columbia and Washington." (*Records of the Past Exploration Co.: 215 Third St., S. E., Washington*.)

—*Out West* for August treats "Fox Farming in Alaska," "Duck Hunting as a Woman Duck Hunter Sees It," "A Californian Arbor Day," and "Southward the Course of Empire Takes its Way." (*Out West: Los Angeles, Cal.*)

Stops Chills Painkiller (PERRY DAVIS) Cures Cramps

—*Pearson's* for September contains the "Story of California," "Nast and the End of the Tweed Ring," "The Last of Custer," and various minor features. (*Pearson Publishing Company: New York*.)

—The *Chautauquan* for August is a special number, being taken up almost wholly by a well-conceived, profusely illustrated article entitled, "A Reading Journey through Japan," by Miss Anna C. Harshorne of Tokyo. (*Chautauqua Press: Springfield, O.*)

—The September *Bookman* illustrates two articles: "A Morwenston Pilgrimage," and "The City Editor." It also paints many portraits in its always interesting "Chronicle and Comment." (*Dodd, Mead & Co.: New York*.)

—The principal topics taken up in the *Missionary Review of the World* for September are: "Tibet," "Manchuria," "South America," the "Southern Negro," the "Belgian Barbarities on the Congo," "Japan," and "Methodist Missions in Malaysia." The latter is by Charles S. Buchanan, principal of the Anglo-Chinese School, Singapore, and is mostly confined to that city. (*Funk & Wagnalls Co.: New York*.)

—The main articles in *Popular Science Monthly* for September are on "Art in Industry," the "Evolution of the Human Hand," "Preservation of Beauty," "Some Plants which Entrap Insects," and "More Men in Public Schools." The latter is by Richard L. Sandwich, whose conclusions are: "Civil and economic considerations make it desirable that there should be a sufficient number of men teachers in the upper grammar and high school grades, so that as many children as possible may come under the instruction of a man, for a time at least, before quitting school. Competent men can only be secured by an increase in salaries and a more secure tenure of office." (*Science Press: New York*.)

—The *Woman's Home Companion* for September opens with a remarkable article on "Japan's National Fete Day," a description of the wonderful Cherry-blossom Festival, by a Japanese lady. "The Wonders of Magazine Making" is an article unique of its kind. The marvels of magazine making have never been so well illustrated before. A timely feature is a description of the home life of ex-President Cleveland. There are four charming short stories, and advice on cooking and housekeeping. (*Crowell Pub. Co.: Springfield, O.*)

—The *North American Review* for September is an unusually strong and pertinent number. "Who should be Our Next President?" is answered by Senator Lodge in favor of Theodore Roosevelt, and by William F. Sheehan in favor of Alton B. Parker. Henry Mills Alden, editor of *Harper's Magazine*, writes luminously, as would be expected, on "Magazine Writing and Literature." A critical but appreciative estimate of the late George Fredrick Watts is furnished by Royal Cortissoz, and "Four Years of Anti-Trust Activity" is comprehensively treated by James W. Garner. "The Hyperbolic Teachings of Jesus" are rendered unnecessarily confusing and indefinite by W. G. Ballantine, who succeeds in showing at least that he does not comprehend the teachings of the great Master. (*North American: New York*.)

—"A Day with Plus X" opens the September number of *Donahoe's Magazine*. In this article the writer, Marie Donegan Walsh, pictures an out-of-doors reception given by the Pope to "The Society for the Preservation of the Faith." Seumas MacManus discusses "Irish Industries," and points out means of developing the resources of the country, thereby decreasing the number of emigrants who leave Ireland through lack of occupation. E. M. Lynch tells of a quaint foreign studio, and James Connolly has an interesting paper on "Our Polar Possessions." Nora Tynan O'Mahony describes the opening and consecration of the Armagh Cathedral. "From Summer Days" by Anna C. Minogue, is a delightful pen picture of familiar scenes; and "A Bit of Irish Road," by Maud Regan, tells a tender little story of Irish life. Mary Agnes Tinker contributes an Italian love story, "Guido's Acre." (*Donahoe's Magazine Company: Boston*.)

REPAIRING



There is no better economy in the world than the preservation of what you already have, especially when, as in the case of furniture, it can be accomplished at trifling cost.

Every house contains a few pieces of damaged, dilapidated, decrepit or dingy furniture which might be put in perfect order at a total cost of less than \$10. We do exactly this class of work, and if it is brought to us in midsummer, we do it at about two-thirds the customary price.

Why not let us do it for you? Here is a chair that is broken, a sofa that needs upholstering, a couch to be covered, a sideboard that needs polishing, a table that lacks a castor, a bureau with badly running drawers. We attend to everything. We send for and return the

furniture free of charge.

Let us give you an estimate on this work for the entire house. It will cost you next to nothing, and bring into use half a dozen neglected pieces.

Paine Furniture Co.

Rugs, Draperies and Furniture

48 CANAL ST., BOSTON

MIRANDY AND I GO TO GENERAL CONFERENCE

III

EMMA BATES HARVEY.

THE journey from San Francisco to Los Angeles was one never to be forgotten. We took the Narrow Gauge Division of the Southern Pacific, passing through San Jose, Los Gatos, and Santa Cruz. Just before we reached the last-named place we stopped right in the middle of the grove of Big Trees. What a treat it was to stand in personal touch with those grand old woodland heroes of which so much has been written! The whistle from the engine brought us all too soon back to earth and to the cars again.

We had dinner at Del Monte, the famous hotel of Monterey, and our half-day's stop there made us all feel that a month would be all too short to enjoy its many pleasures. We took the eighteen-mile drive in the afternoon, and if you put Bar Harbor, Long Beach, the Jerusalem Road, and Boston Common all together, you couldn't equal that one drive. Why? There were mountains in it, and the whole Pacific Ocean. Hundreds of seals, and penguins, and seagulls held special circuses for our benefit all along the way. (They didn't recognize that we were Methodists, you see!) Cedars as old as those of Lebanon, and as twisted, stood lined up in immense groves to welcome us. The old Custom House, the old Mission, the stone that marked the landing place of the father of Californian Missions, Junipero Serra, were all there to add their by no means small contribution to our pleasure. A Chinese fishing village and a Japanese lumber-camp gave the human touch to the natural beauty, without which to me no landscape is perfect.

Going up the last hill we had such a joke on Mirandy that I must tell you about it. We had heard many beautiful bird-songs, and were vainly trying to distinguish some of the feathered songsters. A sharp whistle was heard. Mirandy turned to the driver, and in her most fetching tone inquired: "Will you be kind enough to tell me what kind of a bird that was?" And that wretch, in a very gallant tone, replied: "Certainly, madam, certainly. It was the California jay-bird!" And what do you think? It was no bird at all. It was simply a creak in the wheel!

We turned our steps away most reluctantly from Monterey, but forgot our regret when we once arrived at Santa Barbara. Its tropical beauty, combined with its beautiful ocean view, recalled to our minds the words that Bishop McCabe used in speaking of another beautiful spot: "If ever there was Eden on earth, it is this, it is this, it is this!"

The Santa Barbara Mission was our special point of interest here, and through it we became interested in the whole chain of missions that once stretched from San Francisco to San Diego. I have visited each old mission ruin with fresh interest, and have become more and more fascinated in my research as I have studied into their history. To Junipero Serra belongs the honor of establishing a mission chain that finally stretched through seven hundred miles and included twenty-one missions. In the Santa Barbara Mission you can see his picture, and as you gaze at it you can but be impressed with its spirituality. It was the life-dream of this priest to preach to the Indians, but his work was laid out for him in Mexico until he was fifty-six years of age. He was then appointed president of the California Missions.

San Diego was first established, and then he personally established eleven missions,

planning his distances between them to be one day's journey. Don't you remember the reference to the day's journey of the priest in "Ramona?" The work of establishing a mission was very simple. Two priests and a few soldiers would arrive at the desired location. A wooden cross was set in the ground, and over this was built a booth of branches. The ground was then consecrated and named after some saint. A bell was hung in the branch of a tree and rung to call the Indians together, and then beads and a few fancy articles were given in exchange for labor in constructing a mission building. It was all very simple, and yet great results followed. For years the only civilization that came to the Indians was from these sources.

Junipero Serra was most zealous in his work. He had a perfect passion for baptizing Indians, and baptized over one thousand with his own hands. He had wonderful power over the childlike faith of the Indian, and used this power well. In the early history of the missions they were often attacked by their enemies. At one time news was brought to Junipero that San Diego was attacked, and in its defence a priest he most dearly loved was burned. His reply was characteristic of the man: "Thank God! The seed of the Gospel is now watered by the blood of a martyr; the mission is henceforth established!"

Santa Barbara Mission is one of the best restored of all, for most of them today are in ruins. We were taken into the garden, where we were told four thousand had been buried, mostly Indians. We saw the cross in its centre, and the stone arch ornamented with skull and cross-bones. We heard of the other garden, into which, with two exceptions, no woman has ever entered. Of course when Mirandy heard this she was bound to get there, too; but she didn't!

We walked up and down the corridors. We saw the friars here and there; and as we looked at the old bell that tolls the death of every priest, we remembered Helen Hunt Jackson's visit to the same mission, and her interview with the old bell-ringer, who sadly told her that when he began to ring the bell for the death of his brethren there were seventeen there, but that then only eight were left. And we wondered since her visit how many times for the same purpose the old bell had been rung. We looked in vain for the aged priest of whom she told, who night after night spent his time on his knees in prayer on the cold stone, and who day after day was found from sunrise to sunset going around the village street on errands of mercy. Perhaps that very bell had long since rung out his entrance to a world where prayer is eternally changed to praise.

Some days later we visited the San Gabriel Mission, a few miles out of Los Angeles. In some ways it is the more picturesque of the two, with its beautiful arch of bells, shaded by tropical vines and palms. San Gabriel was the fourth mission to be established, and was one of the largest and wealthiest of them all. This property once included 100,000 cattle and many acres of land. Over two thousand families of Indians were brought more or less under its influence. Today it would be in ruins were it not for the interest that has recently been excited in behalf of its restoration and preservation, and there are not more than half a dozen Indian families in the vicinity. It is built of brick, covered with adobe soil. The walls are four feet thick. It contains many interesting frescoes and old paintings. The most interesting thing to us, perhaps, were the old bells, that still peal forth the angelus. There are places in the arch for six, which was the original num-

ber, but now there are only four. They originally came from Spain, and were traded for in hides, beeswax, and tallow. As we stood there and at Santa Barbara, watching the lay delegates, clerical delegates, and bishops—a whole Methodist Conference—one after another going up the steps to these old missions, and standing side by side with the representatives of another mighty church, I could but hope it was prophetic of a day when all the forces of the world should unite in a common cause.

No one can look on the missions of California without a feeling of wonder that what cost so much could so soon be reduced to ruins, practically. The mission today is a resort for the pleasure-taker. In some instances, as at Santa Barbara and San Gabriel, regular services are still conducted within their walls, but for the most part the influence and spirit of Junipero Serra has vanished.

Mirandy wants to know if I want twenty-one more stations added to my next circuit; and after all I have said I am not sure but that I do. It is a great comfort to my old heart, when so much is being said today about "young men," to remember that the whole system of Californian Missions was not attempted by a man until he was fifty-six years of age. Mirandy says that I have mentioned that fact to her several times. I guess I have—and more, too!

—Is it not too much the fashion of our offerings to the Lord—shreds of time, bits of talent, dribbles of money, tringes of things? It is not our poorest, but our best, that we should give to the Lord.—*Wayland Hoyt.*

Building Food

To Bring the Babies Around

When a little human machine (or a large one) goes wrong, nothing is so important as the selection of food which will always bring it around again.

"My little baby boy fifteen months old had pneumonia, then came brain fever, and no sooner had he got over these than he began to cut teeth, and being so weak, he was frequently thrown into convulsions," says a Colorado mother.

"I decided a change might help, so took him to Kansas City for a visit. When we got there he was so very weak when he would cry he would sink away, and seemed like he would die.

"When I reached my sister's home she said immediately that we must feed him Grape-Nuts, and although I had never used the food, we got some and for a few days gave him just the juice of Grape-Nuts and milk. He got stronger so quickly we were soon feeding him the Grape-Nuts itself, and in a wonderfully short time he fattened right up and became strong and well.

"That showed me something worth knowing, and when later on my girl came I raised her on Grape-Nuts, and she is a strong, healthy baby and has been. You will see from the little photograph I send you what a strong, chubby youngster the boy is now, but he didn't look anything like that before we found this nourishing food. Grape-Nuts nourished him back to strength when he was so weak he couldn't keep any other food on his stomach." Name given by Postum Co., Battle Creek, Mich.

All children can be built to a more sturdy and healthy condition upon Grape-Nuts and cream. The food contains the elements nature demands from which to make the soft gray filling in the nerve centres and brain. A well-fed brain and strong, sturdy nerves absolutely insure a healthy body.

Look in each package for the famous little book, "The Road to Wellville."

APPEAL TO OUR EDUCATIONAL INSTITUTIONS

THE late General Conference, by a unanimous vote, appointed a "Commission on Aggressive Evangelism." In the report that was adopted we read: "The Commission shall urge our churches and institutions of learning to renewed zeal and earnest prayers for the conversion of souls."

In compliance with this explicit direction we now appeal to you to co-operate with us to the utmost limit of your power.

The schools of our Methodism have been our glory for almost a hundred years. From them have gone out many tens of thousands who have been a blessing to all the communities where they have lived. It is with profoundest satisfaction that we remember that most of them have been true and faithful Christian men and women. They have had an abiding faith in themselves, in humanity, and in God, and so they have constituted a vital and powerful influence for the intellectual, moral, and spiritual uplift of those with whom they have been associated.

Probably our church was never more deeply interested in our schools than at the present time, and this interest is shown by the generous gifts that are being bestowed upon them, and by the ever-increasing crowds of students that attend them.

At the same time our preachers and people are exceedingly anxious that our schools should not only be the centres from which shall go forth thoroughly trained intellects and symmetrically developed moral faculties, but, above all, they pray and hope that our young people may be brave and true and good, utterly loyal to Christ, ready always to abjure folly and frivolity, and with unflinching fidelity seek to realize in their personal religious experience all that is highest and best.

We believe that you will agree with us that these reasonable hopes may most surely be realized if, term by term, a genuine revival spirit may pervade both the faculty and the entire student body.

1. To this end we suggest, that near the commencement of each term, certainly the first term of the year, a faculty prayer-meeting be held for the express and sole purpose of personal renewal of Christian consecration and united prayer for the outpouring of the Holy Spirit upon faculty and students.

2. That the students, together or in groups, be invited to hold similar prayer-meetings.

3. That at the very beginning of the year all the Christian students be requested to seek for (a) a genuine and deep Christian experience; (b) to make daily prayer for one or more of the unconverted; (c) to tactfully, carefully, unceasingly and personally labor to win to Christ each and all of those for whom prayer is made.

4. We suggest that, at the proper time, special religious services be held, and that at such time direct and persistent efforts be made by the faculty and students to lead every unsaved soul into the path of life.

Dear Brother, thus not only will the

friends of the converts be made glad, but the church at large will rejoice, thank God, and take courage.

Surely we may count on you, and all associated with you, to carry out the importunate desire of the General Conference.

Finally, will you report to us, and through the church papers, if you think best, the methods employed and the results secured?

Always truly yours,

W. F. MALLALIEU,
J. P. BRUSHINGHAM.

Chicago, Sept. 2.

School

From Chicago Tribune.

THE latest Scandinavian immigrant breathes the same air that animated the earliest Pilgrim Father. Did the Pilgrim Father, as soon as he had planted a crop, establish a school? So does the Scandinavian immigrant.

Traverse the prairies of Minnesota. The farmhouses are small and frail. They are also at great distances from one another. You pity a region so devoid of all the facilities of civilization. Then you climb a knoll and just before you stands an immense brick high school. Sometimes that brick high school is so large that it could seat all the inhabitants of the county. Yet the taxpayers can hardly talk English.

The percentage of illiteracy, so says the federal census department, is smaller among the children of immigrants than among the children of native Americans. The cause is the lack of schools among the "poor"—but pure—"whites" in the South. The immigrant usually settles in the North, and his children learn at once to read and write. Already those children are giving Chicago some of its ablest public men. The native capacity was there. It needed only the school. It was sound human stuff. It needed only the education which, in its old surroundings, it could not get.

When you fear the immigrant, look at the school. And look at the immigrant's children flocking into that school—even during vacation time—with an eagerness never exceeded even in the heroic age of old New England.

But it is not only that the school gives us knowledge. It is not only that the school prevents talent from remaining ignorant and therefore wasted. That is good. It gives the country which has it a great advantage over the country in which the only talent that reaches efficiency is the talent that is born with wealth. A democratic system of education is a great winnowing fan laying bare every grain of talent, from one side of the country to the other.

Could anything be more important than this? Yes, one thing. Democracy.

That our democratic system of education produces talent for the use of the country is a blessing for which we have given thanks on many a battle-field where our privates were generals, and in many an industrial struggle where our office boys grew into financiers. Yet, after all, the greatest blessing about our democratic system of education is that it is democratic.

We move together. We have learned to know each other. We have studied the same things. We have acquired the same ideals. We have the same background. We shall have the same future.

In a large, modern city, however, the rich and the poor begin to settle in separate districts. Shall the rich boy, then, go to one school and the poor to another, and both fail to get a complete view of life? Here is a problem.

Fortunately the American school system continually demonstrates its power of meeting new conditions. It expands with need. In our large cities the schoolhouses are being used as people's clubhouses, for lectures, classes, concerts, plays, and parties, in neighborhoods in which the facilities for such things are few and meagre. No development could be more in harmony with the vital principle of American democratic education, which is that everybody shall have, as far as possible, every advantage.

The school is our foundation. It will grow not only stronger, but wider every year. And the foundation of the foundation will always be democracy.

How Jews are Changing

From the New York Tribune.

THE celebration of the Jewish New Year 5665, on Sept. 10, once more brings to mind the changes that are taking place in the manners and customs of the Jewish race in America, where the lack of any form of religious persecution is doing more to win the Jew from strict orthodoxy than all the cruel repressions of Europe could begin to effect.

The Jewish New Year is observed, in accordance with the injunction: "And in the seventh month on the first day of the month shall ye have a holy convocation; no servile work shall ye do; a day of blowing the cornet shall it be unto you" (Num. 19:1).

The cornet mentioned in the Bible is the ram's horn, or "shofar," and is used in all Jewish synagogues on the New Year. In the orthodox synagogue the man who has this duty must be an exceedingly strict Jew. He must not have shaved his beard. He must not have committed any offence which would bar him from this sacred office. If he has done such a trivial thing as smoking a cigar on the Sabbath, he would be barred.

When he is ready to blow the "shofar," he covers his head with the "tallith," a silken cloth, and takes his stand at the altar, beside the rabbi, and at certain places in the ceremony blows the solemn sounds. The congregation does not look toward him when the "shofar" is blown. This would be considered a sin. The man himself is so covered that his face cannot be seen. Only his hand holding the ram's horn is left uncovered.

But the man whose duty it is to blow the "shofar" in the reformed temple stands beside the rabbi, with bared head, and the congregation looks forward eagerly to the blowing of the ram's horn. In the orthodox synagogue the "shofar" is blown about thirty times, whereas it is blown but three times in the reformed.

In the orthodox church the rabbi must not shave his beard; he stands with a cap on his head and a "tallith" on his shoulders, similar to the one covering the head of the "shofar" blower. In the reformed synagogue the rabbi stands with uncovered head, dressed as is any other minister of the Gospel. The congregation has to sit on hard benches in the orthodox synagogue, while in the up-to-date reformed sanctuary finely upholstered seats, similar to those in theatres, are used.

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Dedication at Baltic, Conn.

Wednesday, Sept. 7, 1904, will be long remembered by many people in and around this little village of two thousand inhabitants, for on this day the new Methodist Episcopal Church was dedicated according to previous announcement in ZION'S HERALD.

A bit of the history of this society may be of interest to some of the readers of the HERALD. Baltic, so the record reads, "became a station in 1858. Prior to that there were two meetings within the limits of the present charge—one at Potopaug in Franklin, the other at Hanover. In 1858 the one at Potopaug was given up, and in 1860 the one at Hanover." The members of these two charges were transferred to Baltic. The society worshiped for a time in a room fitted up at the tin shop near where the Baptist church (since burned) then stood. Afterwards they went to Sprague Hall, where they have worshiped until the present time. The work suffered embarrassment from the fact that the members were scattered through six different towns, but some headway was made until 1887, when the congregation numbered from fifty to seventy-five persons. Under the pastorate of Rev. B. F. Simon, a subscription list was found, representing \$2,075, in addition to \$200 pledged by the Conference Home Missionary Society. There being no desirable lot except land owned by the Sprague Co., which could not be bought, no attempt was made at building. In October, 1887, Sprague Mill was burned. The congregation decreased to thirty-five, and was in crippled circumstances. The subscription list passed down from one pastor to another for a time, but as "hope deferred maketh the heart sick," so after a time the subscription list vanished. Sprague Hall remained, and the faithful few held on to God while rum and the devil seemed to reign all around them.

In 1900 a change took place for the better. The Baltic Mills Company organized and bought the Sprague property. The company was composed of wide-awake, philanthropic, Christian business men. Mr. Harold Lawton, a member of the corporation, and a very successful manager of mill property, was made manager and agent for the corporation. He took up his residence in Baltic. Being a Christian gentleman and a Methodist, he became interested in the moral and spiritual welfare of the people. Rev. S. J. Rook was sent here, and began to work for a new church, encouraged by Mr. Lawton, who headed the subscription paper with the generous sum of \$1,000. Miss Brewer, of sainted memory, gave \$500; others like and smaller sums. The corporation gave a

building was completed ready for dedication. The total cost of the building was about \$10,000. All but \$1,800 of this was raised before the dedication.

The dedication exercises properly commenced on Tuesday evening, when Bishop Goodsell met about 200 people in the auditorium of the church. After speaking of the church as a power centre for good to the individual and the community, he secured pledges for about \$500. At 10.30 Wednesday morning the Bishop preached from the words: "Shall I offer unto the Lord of that which cost me nothing?" It was a powerful sermon, and



REV. C. T. HATCH

at its close over \$800 was raised, and the church was dedicated free from debt.

In the afternoon Rev. J. I. Bartholomew, Ph. D., presiding elder of the Norwich District, preached an excellent and forceful sermon from Ps. 48:2. A platform meeting was held in the evening, with addresses from Rev. L. M. Lawson, pastor of the Congregational Church at Hanover, Rev. C. H. Van Natter, of Jewett City, Rev. E. J. Sampson, of New Bedford, and the president of Norwich District Epworth League, Mr. William Foster, of Wapping.

The choir, twenty-five voices, under the direction of Mr. Samuel Lawton, rendered excellent music. Miss Margaret Park and Mr. Tucker, of Hanover, Mr. Jackson, of Taftville,

rum, lecture-room, and class-room, all capable of being let into one by means of folding doors of glass and cypress. The pulpit looks into the lecture room from the opposite side, and the choir is at the left of the pulpit. The entrances are through the vestibule in the tower and the class-room. In the vestry there are the entrance room and two toilet rooms finished in plaster and wood, and the main vestry still unfinished. All vestry floors are cemented. The organ, pulpit furniture, clock, Bible and hymn-book, and rich-toned McShane bell were given by friends of the church. The carpets were furnished by the Glenwood Furnishing Co. of Taunton, which is a guarantee of satisfaction in quality and price. The pastor, Rev. C. T. Hatch, has found it a pleasure to serve this people, and he has worked wisely and well. It is impossible to mention all who are worthy of praise where so many have done so well. The ladies of the Aid Society have raised \$500 during the year for this work, and the sumptuous dinner and tea provided on dedication day, ample for the two or three hundred people whom they fed, showed how great is their zeal and the general interest of the community in the undertaking. The young people have been enthusiastic and given every assistance to the work, raising \$100. It is but just to say, however, that the inauguration and completion of the enterprise are due to the efforts of Mr. Harold Lawton, who, amid the exactions of large business interests, has wrought untiringly, giving of his time and money and using his personal influence in every way for its completion.

"Council for Service Abroad"

The Archbishop of Canterbury is experiencing the somewhat trying ordeal of being interviewed by American reporters—many of whom, however, with the sagacity characteristic of a politic prelate, he turns over to his chaplain, Dr. Ellison, the vicar of Windsor. The reporters will not be able to draw out any comments on Mr. Balfour's Educational Bill or the "Passive Resistance" movement. An excellent movement which the Archbishop heartily approves, however, and in which he takes great satisfaction, is one that has lately been instituted by the English Board of Missions, which aims to send yearly to the colonies some of the best and most promising of the young English clergymen, who after working some time abroad, return finally to England. The society is called, "A Council for Service Abroad." In the last three years it has sent out no fewer than one hundred young men, the cream of the recent graduates. The aim is not only to do missionary work, but also to strengthen the bond between the colonies and the mother land in matters religious. In helping on such a noble movement the Archbishop's name and personal influence must have great weight with young Englishmen of high spiritual ambitions, who "covet earnestly the best gifts" in the way of Christian service.

Ministry to Others

The angels are described by the writer of the Epistle to the Hebrews as "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." It may be noticed that this quality of ministering mercy is ascribed to all the angelic beings without exception. If there were but a single seraph who was not willing to minister, he would be sent to Coventry by his fellows. This law of disinterested service is far from being enforced broadly upon earth, where the Good Samaritans are still decidedly in a minority, but there are signs and hopeful indications that gradually the heavenly ideal of ministry to others is making headway among men, in imitation of the example of Him who said: "I am among you as one that serveth."

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METHODIST EPISCOPAL CHURCH, BALTIC, CONN.

fine building lot next to the Brewer place. After two years of successful work, Mr. Rook was followed by Rev. R. D. Dyson, who gathered more funds, and in his one year's pastorate saw the contract for the building closed and the building ready for the plasterers.

At the last session of the Conference, Rev. C. T. Hatch was appointed to the charge. Shortly after his appointment the corporation gave the sum of \$2,000 through Mr. Lawton. Others were generous, and with the aid of \$500 donated from the Church Extension Society, and \$400 from the Conference Home Missionary Society, the payments on contracts were so far met that the

Mr. Lees, of Washington, R. I., assisted as soloists. Miss Lottie Hazen was organist.

The church is of semi-Gothic architecture, having cathedral glass windows, and is lighted by electricity. The outside is painted a bronze green with white trimmings. The inside is finished with cypress and plaster, the roof being celled with Carolina pine, with cypress rafter and trusses. The pews, pulpit and altar furniture are of quartered oak. The walls are drab, with frescoes of white, pink and green. The carpet is green, the whole giving a very harmonious and pleasing effect. There are three rooms, consisting of the audito-

Notes

—The members of Gideon's Band of Traveling Salesmen held one in a series of evangelistic meetings at the Park Street Church in this city last Sunday. The local Band consists of about fifty members. They are making arrangements to hold meetings on Sunday evenings in various churches. The national Band was organized in July, 1899, at Janesville, Wis., by John Nicholson, with three members, and since then has increased to a membership of five thousand devoted workers.

—The Woman's Missionary Union of Salt Lake City has, with the endorsement of the Utah Ministers' Association, taken measures for the establishment of a Gentile Bureau of Information, to prepare, print and distribute literature regarding Mormonism, and to answer the inquiries of correspondents and visitors respecting the peculiar conditions that prevail in Utah, which, it is felt, should be brought to the attention of all good citizens.

THE CONFERENCES

MAINE CONFERENCE

Lewiston District

Empire Grove Camp-meeting.—This meeting was held from Aug. 25 to Sept. 4. The weather was perfect; the only rain that fell was a terrific thunder-storm on Saturday night, Sept. 3, which was a benediction. The preaching was of an unusually high order; the daily Bible readings by Rev. D. B. Holt were a great treat and inspiration; and the social meetings were full of life. The singing was led by Rev. C. L. Banghart, and his wife was organist and soloist. Mr. and Mrs. Banghart returned home on Friday, and Rev. R. A. Rich and Prof. W. S. Wight took charge. Prof. Wight, Mrs. A. A. Allan, and Miss Ethel Holt rendered fine solos. Miss Holt, Mrs. Ladd, and others, were ready to take their turns as accompanists. Mrs. D. Onstott proved herself an adept in leading the children's meetings. The following were the preachers (several preaching twice): Rev. Messrs. Ladd, Wentworth, Berry, Holt, Norcross, Hofmes, Baker, Banghart, Potter, Onstott, Eldridge, Palmer, Abbott, Clifford, Bryant, Parkhurst, Pickles, Evangelist O. B. Smith of California, and Miss Minard. Among those who did not preach, but who rendered excellent service, were Rev. Messrs. Nelson, Hannaford, Seliger, Jocelyn, Stone, McAllister, Pottle, Prince, Brooks. Large congregations were present on Sundays, and good congregations on the special days. The preachers on Sunday, Aug. 28, were Revs. D. B. Holt, W. F. Berry, and G. J. Palmer. Each was at his best. On Sunday, Sept. 4, Dr. Parkhurst, editor of ZION'S HERALD, Rev. F. M. Pickles, of Lowell, Mass., and Evangelist O. B. Smith of California were the preachers. Dr. Parkhurst's sermon on "A Living Sacrifice," was full of the marrow of the Gospel, delivered with tenderness and power, and made a profound impression. Mr. Pickles, on "The Many Mansions," was beautiful and eloquent and was greatly enjoyed. Mr. Smith preached twice, on "Sound Doctrine," and the "Loss of the Soul." One might as well try to report a thunder-storm, chain lightning and all. His sermons abounded in tremendous warnings, tender invitations, and telling illustrations. He is a baptized tornado. Each Sunday morning Mr. Ladd led a love-feast. The one on Sept. 4 was typical and ideal.

Thursday, Sept. 1, was Young People's Day. The speakers were Revs. D. Onstott, F. C. Potter, D. B. Holt, and W. B. Eldridge. President Canham led a social service. Special music was furnished. It was a day full of interest.

Saturday, Sept. 3, was devoted to temperance and missions. The former interest was discussed by Mrs. Helen A. Ladd and Rev. C. S. Cummings. Mrs. Ladd's address was enthusiastically commended both as to its matter and manner. Mr. Cummings was frequently and vigorously applauded. The Woman's Foreign and Woman's Home Missionary Societies occupied the afternoon. Mrs. Ladd, Mrs. H. A. Clifford, Rev. D. B. Holt, and O. B. Smith were the speakers. It was a great service. Mrs. Benson, of Portland, presented the deaconess work.

Rev. C. A. Brooks gave excellent service at the boarding-house. Mrs. Merrill, of South Paris, had charge of the lodging-house. The income was \$40 against \$20 last year. The cost of running the boarding-house was a trifle over \$400, and the income only a little more. Capt. W. R. Swan, superintendent of the grounds, was not quite omnipresent, and was full of thought and tact. Quite a number said, "Pray for me," and large numbers were helped to make a complete consecration. Many pronounced the meeting the best they ever attended. A generous offering was made to the elder as a token of appreciation of his presidency the last six years. No gate fees were charged. The offerings for the incidental expenses amounted to \$70. The Association is out of debt.

Notes.—Miss Minard, of North Paris, who preached, exhorted and prayed with such vigor, is 83 the 23d of this month. At the love-feast she met another lady the same age to a day.

Stephen Rowe, of Bryant's Pond, is in his 90th year. He was present one day.

Rev. B. C. Wentworth, presiding elder of Portland District, was greatly enjoyed.

Rev. F. M. Pickles was formerly a member of the Maine Conference. He and his wife and child greatly enjoyed their visit; and they, as well as Mr. Smith, made a pleasing impression.

A. A. Allan, of Portland, did good service.

Each society on the district is asked to furnish a good warm quilt for the lodging-house, and also 50 cents in money for curtains.

A. S. L.

N. E. SOUTHERN CONFERENCE

Martha's Vineyard Camp-meeting.—In the absence of Dr. S. F. Upham, president of the Martha's Vineyard Camp-meeting Association, whose serious illness was a cause of deep anxiety to his friends, the camp-meeting services this year were under the direction of Dr. M. J. Talbot. This was at the request of Dr. Upham, who early in the season desired Dr. Talbot to assume charge of all the Tabernacle services. Under the circumstances, this was the best possible arrangement, for in addition to a thorough knowledge of the conditions prevailing at Cottage City, Dr. Talbot enjoys to a marked degree the confidence and esteem of all the sojourners there.

It is a pleasure to note that for the last three or four years the attendance at the Tabernacle services has steadily increased. A careful record of each year's attendance is kept, and it is a cause of gratitude that this year the Sunday services exceeded in the size of their congregations those of several years preceding. This applies not merely to the camp-meeting Sundays, but to all of July and August. For various reasons the week-evening services during camp-meeting do not attract as large congregations as in former years, though this year the attendance as a whole was fairly good. The summer plans had provided for a Sunday-school Assembly on Sunday afternoon, and a popular religious service Friday evening, but the illness of Dr. Upham interfered somewhat with this arrangement. During August, however, both of these meetings were held, under the leadership of Dr. J. Wesley Johnston, of New York, and were eminently successful.

At the camp-meeting services the following brethren preached: Sunday, Aug. 21, Bishop Goodsell in the morning, and Dr. J. Wesley Johnston at the evening service. The congregations at these services were large and inspiring. Monday evening the sermon was by Rev. W. McK. Darwood, of New York; Tuesday, Rev. J. H. MacDonald, of Chicago; Wednesday, Rev. Charles Tilton, of Lynn; Thursday, Rev. W. F. Short, of Illinois; Friday, Rev. L. B. Bates, of Boston; and Saturday, Rev. E. R. Thorndike, of Boston. Each afternoon Dr. Bates conducted Bible readings, and each evening held an evangelistic service. Sunday, Aug.

28, the preacher of the morning was Rev. Dr. B. P. Raymond, of Middletown, Conn., and in the evening Rev. Dr. T. I. Coultas, of Newark, N. J. At both of these services the congregations were very large. On Monday morning, according to a time-honored custom, the camp-meeting formally closed with the communion service, Dr. M. J. Talbot presiding. All through, the preaching was earnest, definite and practical, and the camp-meeting of this year in many respects was a pronounced success.

NEW HAMPSHIRE CONFERENCE

Manchester District

Claremont Junction Camp meeting.—The camp-meeting just closed at Claremont Junction was well attended and a season of great spiritual blessing. More people were in attendance than for several years, partly because of better weather, and we believe in part because of local conditions. For several years it has been difficult to make arrangements for the many worthy causes seeking a hearing during camp-meeting week. This year the camp-meeting proper was preceded by a week of preliminary meetings under the supervision of a special committee, consisting of Rev. C. C. Garland, pastor at Claremont, assisted by two efficient laymen, Messrs. Geo. W. Stevens, of Claremont, and L. L. Northrup, of Bellows Falls. The forenoons of each day were given up to recreation; grounds were made ready for tennis, several sets of croquet, quilts, and other games. Tuesday was given up to missions, Rev. Elihu Grant speaking at 3 P. M. for the Woman's Foreign Missionary Society, and Dr. E. M. Taylor at 7.30 representing the Parent Board. The speakers for Wednesday were Rev. P. E. Call, superintendent of the Union Rescue Mission, Boston, and Rev. W. L. Clapp, of Chicago. Thursday was Sunday-school day, when addresses were made by Mr. J. N. Dummer, State Sunday-school secretary, and Rev. O. S. Baketel, D. D., field worker of the Sunday School Union. Friday was Epworth League Day, Rev. Joseph Simpson, of Lebanon, speaking at 8 P. M., and Rev. E. C. Strout, of Concord, giving his address on the "Romance of Religion," in the evening. Saturday was the only stormy day for the two weeks; the downpour of water seemed certainly to be in keeping with Temperance Day. Despite the weather, a good-sized audience listened in the forenoon to an address on the "Dispensary System of Sweden," by Rev. O. J. Anderson, of Wilder, Vt., a native of that country. Mrs. Read, State president of Vermont W. C. T. U., gave a fine address in the afternoon. In the evening a Gospel temperance lecture, illustrated by stereopticon, was given by Rev. G. W. Morrow, president of Vermont Anti-saloon League, under the direction of Rev. D. C. Babcock, of Milford, N. H.

The Sunday morning service was held in the Methodist Church at Claremont, Rev. E. J. Pallsoul, of Manchester, being the preacher of the morning. His theme was, "Obedience to God." At 3 P. M., at the camp-ground, Rev. J. H. Robbins, of Concord, and Rev. G. W. Morrow, of Vermont, gave two strong temperance addresses to an audience approximating 1,000. The closing speaker of the day was Rev. Elwin Hitchcock, presiding elder of Manchester District. His text was: "The Master is come and calleth for thee."

The regular camp-meeting services began Monday evening, with preaching by Rev. F. L. Metcalf, of Putney, Vt. Other speakers of the week were: Revs. H. A. Jones, Chesterfield, N. H.; F. A. Woodworth, Weston, Vt.; H. J. Foote, Arlington St., Nashua; F. M. Baker,

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Athens, Vt.; C. C. Garland, Claremont; E. C. Charlton, Union Village, Vt.; C. H. Farnsworth, Manchester, N. H.; E. O. Thayer, Springfield, Vt.; G. G. Williams, West Rindge, N. H. The Friday morning sermon was by Rev. Charles Parkhurst, D. D., of ZION'S HERALD. Rev. E. J. Palsoul, of Manchester, preached in the afternoon, and Rev. E. E. Wells, of South Royalton, Vt., in the evening. Saturday's speakers were Revs. Joseph Simpson, Lebanon, N. H.; W. E. Allen, Ludlow, Vt.; and J. T. Hooper, Winchester, N. H.

Sunday was a great day. The grove was never more beautiful. The crowds began to arrive early in the morning, so that a large number were present at the love-feast, led by Rev. Dr. J. C. Babcock. The earnestness of the many testimonies, the hearty amens, the spirited singing, was an emphatic declaration that the fires of God have not gone out on Methodist altars. Rev. F. T. Clark, of Windsor, Vt., was the preacher of the morning, and his message was true and spirit adapted. Several requests for prayer were made at the close of the sermon. Rev. Edgar Blake, pastor at St. Paul's, Manchester, preached at 8 o'clock, his subject being, "The Proofs of Immortality." By vote of the Association, Rev. W. M. Newton, presiding elder of Montpelier District, was requested to preach the closing sermon. His text was, "Thy kingdom come," and his message a powerful appeal to the unsaved to seek Christ, and to the child of God to be abundant in service.

All in all the camp-meeting was a series of spiritual feasts, and much good must result from its influence. Many who had never visited the grove before expressed their delight. The freedom from mosquitoes, the excellent water, the quietness of the grove, the well-equipped and well-conducted boarding-house, its nearness to the junction where connections may be made with any part of New England—all these and many other attractions will undoubtedly bring many more people next season.

C. C. G.

Concord District

Penacook.—Rev. C. W. Martin has been appointed to this charge to succeed Rev. A. L. Smith, who went to Suncook a few weeks ago. Mr. Martin comes from North Charlestown and West Unity. He is a young man of promise, who was ordained a deacon and admitted into the Conference in full membership at its last session. The work at Penacook is in a healthy condition. Previous to Mr. Smith's going away, he had recently baptized 2, received 2 on probation, and 4 in full membership. Both the Sunday congregations and the Sunday-school were large throughout the summer. All bills are paid to date. The church is remarkably well united and in a good condition for aggressive work.

Rumney.—Rev. Wm. Magwood is much beloved by the people of his charge. Recently some of them called at his home and left a generous supply of provisions in the parsonage larder. At the recent quarterly conference it was reported that an Epworth League chapter had been organized during the quarter. It now has a membership of 27, and is doing excellent work. Recently 7 have been baptized. At the service in Aug. 23, 2 were taken into the church on probation, and 3 in full membership.

Tilton.—This church used individual cups for the first time at its regular communion service, Sept. 4. The work of the fall is being inaugurated. Much is being planned by Rev. George A. Henry and his officials. Pastors are always cheered when they know that their labors are bringing about results or are helping some one.

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THIS CARD APPEARS EVERY OTHER WEEK

On a recent Monday, Mr. Henry was made glad with a note which read: "We have had so much food for thought today that I take this way of letting you know how much we appreciated your strong sermon this morning. You hit us hard, but you did it beautifully and lovingly. Thank you!" Mr. Henry had preached on "A Three-fold Description of God" (Isa. 31: 1-5).

Weirs.—Rev. W. I. Haven, D. D., preached at the Weirs, Aug. 28, to the great delight of the congregation. The church was filled. Rev. G. W. Jones has been able to secure this summer a number of preachers from afar to occupy his pulpit. The services have also been made attractive through special music contributed by other members of the summer colony. Miss Goldie M. Phillips, of Nashua, was the soloist the Sunday Dr. Haven preached.

Lisbon.—Lisbon Methodists are grieved over the removal of their pastor to Minnesota, which is to take place in a few weeks. Rev. C. N. Tilton is now in the second year of his pastorate in this field, and during that time has endeared himself to all. He is a great worker, a man of much energy, and one who loves to bring things to pass. Mr. Tilton is transferred to the Northern Minnesota Conference in exchange with a brother from that Conference who will go to the Lisbon church. Mr. Tilton expects to leave about the last of September, and intends to be present at the Conference session in Minnesota which meets at Ortonville, Oct. 5. His going will be deeply regretted by his brethren, whose prayers will follow him that he may be useful in the Lord's vineyard over there.

Ashland.—Rev. J. E. Sweet, pastor in this charge, left, Monday, Sept. 5, for St. Louis, where he will attend the Fair. Mr. Sweet goes as the guest of a business firm in this town as the result of a recent voting contest. The work here is prosperous. The Concord District Preachers' Meeting will be held here, Sept. 28 and 29.

Personal.—Rev. W. S. Emery, of the Northern Minnesota Conference, has been visiting in the East. He spent a few days at Piermont, his former charge in the New Hampshire Conference, and the home of his wife.

Rev. T. E. Cramer's sermon, which won the *Homiletic Review* prize over some 325 competitors, as announced in the literary columns of the HERALD, was the first sermon he preached this year after Conference. It was prepared to preach, and not as a prize-winner merely—a high commendation of Mr. Cramer's sermonic ability.

E. C. E. D.

EAST MAINE CONFERENCE

Rockland District

Nobleboro Camp-meeting.—Fairer skies by day and by night never shone upon a camp-ground than favored us at Nobleboro this year. Never was this unsurpassed grove of stately beech and oak and maple trees more beautiful. Providence by all things in nature was on our side. The meeting was held for seven days instead of four. The Association assembled on Thursday of the week and rescinded the action of the year before, which decided for a four days' meeting. An excellent attendance was in evidence. Fifteen hundred to two thousand people were estimated as present at the services on the Sunday. The preaching was all that could be asked for—simple, straightforward, undiluted, strong presentations of the practical, practicable, important, essential truths of the holy religion of Jesus Christ. Thursday was a day of disappointments, but splendidly compensated by a sermon in the morning by Rev. C. W. Ross, of Unity, from the text: "What think ye of Christ?" and in the afternoon by an address characteristic of Rev. John Collins, of the Maine Conference. That address was unique, comprehensive, forceful, scientific, theological, direct, full of the thought of God, full of inspiration to man young and old. It was Young People's day. The attendance was large. We were expecting Dr. W. J. Yates, of Bangor, for a sermon in the morning and an illustrated address on Korea and Japan in the evening. But the serious illness of his son had demanded his presence elsewhere. Our sympathy and prayers were with him. In the afternoon we were expecting Rev. Dr. Smith Baker, of Portland, that prince of men among Congregational preachers, to give an address to the young

people; but as the morning service was closing a special delivery letter was placed in our hands. It was from Dr. Baker. He had been called to what doubtless will prove the dying bedside of his only and aged sister up in Maine. We were sorely disappointed, but sympathy for our friend and brother in his sorrow was deeper than all other emotion. We hope to meet these brothers at Nobleboro another time. In the evening, Rev. H. I. Holt, of Rockport, preached a sermon of great excellence from the text: "What is your life?"

On Wednesday evening, we enjoyed a treat indeed in a lecture of surpassing beauty by Rev. W. J. Day, pastor of the First Baptist Church, Rockland. The subject was, "The Evolution of Our Flag." For diction, for rhetoric, for patriotism, for religion, the public would be obliged to look long and go far to find a superior address. Rev. Dr. Hanscom, of Thomaston, and Chaplain C. A. Plumer preached grandly in the morning and afternoon. The services of Sunday were rendered by Rev. Robert Sutcliffe, of Rockland, in the morning; Rev. F. C. Haddock, Ph. D., of Auburndale, Mass., in the afternoon; and Rev. A. H. Hanscom, of Vinal Haven, in the evening.

The first sermon of the week was preached by Rev. C. W. Lowell, of Randolph. Other preachers were: Revs. C. F. Smith, George J. Palmer (Maine Conference), C. H. Kenney, J. E. Lombard, A. J. Lockhart, C. H. Johnnet, and H. W. Collins. The following rendered excellent help in the social services: Revs. W. A. Hanscom, F. W. Brooks, H. W. Collins, C. F. Smith, A. E. Morris, C. W. Ross, C. W. Lowell, and Robert Sutcliffe. Miss Fenno, of the Deaconess Home, had charge of a daily women's meeting of great profit, and Mrs. C. F. Butterfield of a children's service each day. Unanimous testimony declares the meeting to have been of marked spiritual and intellectual value to the people in attendance.

The Rockland District Camp-meeting Association voted to hold the meeting next year for seven days, beginning the last Monday in August. A committee to meet the board of trustees to confer as to ways and means necessary to the best interests of the meeting was to be appointed by the presiding elder. The committee, of which the presiding elder is *ex officio* chairman, is composed of Revs. Robt. Sutcliffe, Geo. M. Bailey, W. A. Hanscom, and C. H. Johnnet.

District Stewards' Meeting.—A large representation was present at the meeting on Wednesday afternoon. It was voted that the presiding elder should combine the second and third quarterly conferences, that he might have the extra time to help such brethren as might desire his aid in special revival services through the fall and winter.

Revival Meetings.—A plan to sub-district the district for special work was consummated. The presiding elder, with such brethren as he might appoint, was to form a committee to attend to the business. The purpose is to inaugurate such a campaign to lengthen the cords and strengthen the stakes of Zion as Rockland District has not known for a long time. May

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God's blessing attend the endeavor! Let every man stand ready to serve according to the plan. Further notice touching the matter will be sent to ZION'S HERALD. Brethren, be on the lookout for the same. Be preparing for victory all along the line. T. F. J.

Bucksport District

Catais, First Church.—We greatly enjoyed a Sunday with this people not long since. Rev. John Tinning and wife are having a most delightful pastorate. The finances are looking up. Conversions have taken place, and everybody seems happy. We had the privilege of baptizing the little grandson of our old friend, Willie Higgins.

Camp-meeting.—We had a great meeting at East Machias. Some declared it the best they ever attended. The last night of the camp revealed the fact that much lasting good had been done in conversions and in building up the church. Such sensible and stirring preaching is rarely heard. The following brethren preached during the meeting: Revs. J. F. Thurston, A. B. Carter, F. V. Stanley, J. W. Price, N. R. Pearson, John Tinning, M. S. Bowles, Thos. Fessenden, H. G. McGlaughlin, W. A. Luce, E. V. Allen, and S. O. Young, besides the elder.

Odds and Ends.—Rev. J. D. McGraw reports three conversions recently.

We met Rev. W. A. McGraw a day or so ago, and he reported the sale of his place in South Orrington.

Rev. C. E. Petersen writes: "All going well in Franklin;" and adds: "I heard you were going to move, and thought you would have moving expenses," so inclosed find check," etc. How thoughtful!

Our Bible readings at the camp-meeting this year were seasons of marked spiritual power. We believe much permanent help was given, especially at the last one, when the question-box was opened and questions of the week answered. At this impressive service four of the new converts were baptized.

The late Mr. J. R. Higgins, president of the camp-meeting association (or of trustees), was greatly missed this year.

Rev. C. Garland, of Hampden, availed himself of the cheap rates (in connection with the G. A. R.), and took a short vacation in Boston. He reports the work at Hampden as in good form, with—best of all—some spiritual fruits.

Bucksport is having the most encouraging prayer-meetings for years. Congregations have held on splendidly for the summer also. Rev. J. N. Traumer will plunge into the school year, on this very important charge, with good prospects.

We feel sure that the students at Bucksport Seminary will be greatly pleased with the new steward and matron, Mr. and Mrs. Fuller. Help enough will be secured so that Mrs. Fuller may be real matron of the institution. She is a refined lady, and will prove a great help to the church. A large attendance is looked for at the Seminary this fall.

We have moved to Orono on account of the school problem and greater convenience in railroad travel. Our address will be P. O. Box 128, Orono, Me. FRANK LESLIE.

NEW ENGLAND CONFERENCE

Lynn District

Asbury Grove Camp-meeting.—Those who have attended this camp-meeting for many years, as well as those who are comparatively new-comers, agree that the present season surpasses any year's services for a long time. The delightful weather, the large and devoted number of regular attendants, the well-trained voices in the large chorus under the skillful leadership of Prof. J. E. Aborn as chorister and Charles E. Wilson as organist, assisted by Misses Jennie Shepherdson and Alice Leith as soloists, the able sermons and wise co-operation of ministers and laymen, and especially the exceptional supervision of the popular presiding elder, Dr. Joel M. Leonard, all were favorable conditions which were blessed with the presence and power of the Holy Spirit. An

important feature of the meeting was the Junior League hour at 1.15 P. M. each day, in the chapel, under the efficient management of Mrs. Emma Bates Harvey. Enthusiastic Epworth League services were held at the same hour (with the exception of Thursday and Friday, when they were united with the missionary gatherings) in the Melrose building and the tabernacle, and were addressed by Revs. C. H. Stackpole, Ralph Gilliam, A. M. Osgood and Bishop Mallalieu. The sunrise services at 6 A. M. were perhaps the most demonstrative, and were under the leadership of Messrs. Beeching, Wilbur Chaffee, Newhall, Aray, Elliott, Hill and Osgood. The Brotherhood rallies were held each day at 9 A. M. (except on Saturday and Sunday, when they were held at 6 P. M.), and were under the direction of Revs. C. W. Blackett and W. H. Meredith. On Thursday, at 1.15 P. M., the Woman's Foreign Missionary Society held its anniversary at the stand, with Mrs. C. H. Stackpole presiding, and Rev. Elihu Grant as speaker. The annual gathering of the Woman's Home Missionary Society was held on Friday at 1.15 P. M., Mrs. J. M. Leonard in the chair, and Mrs. R. F. Clark, national organizer, as speaker.

The annual meeting of the Association and cottagers was held at Jesse Lee Hall, Thursday, at 1.15 P. M., Dr. L. B. Bates presiding. Reports were presented from various committees, showing a very satisfactory state of affairs in every department. Rev. W. A. Haggerty, chaplain one year ago, presented the final report, including that of the librarian. The library committee for 1904 '05 are as follows: Revs. W. M. Cassidy and L. W. Adams, and Misses Ida M. Johnson, Vivian Fowler, and Edna Black. The work of the *Asbury Mentor* was endorsed, and the *Lynn Item* was commended.

At 8.30 A. M. and 6.30 P. M. each day, Sunday excepted, social meetings for praise, prayer and testimony were held in the society houses, and were seasons of great refreshing. The annual love feast service was held Sunday morning at 8.30, in charge of Rev. N. B. Fisk, and reported 227 testimonies. The sermons preached during the week were attended by the demonstration of the Holy Spirit, and were greatly enjoyed. The following is the order of preachers, texts and topics: Revs. George W. Mansfield, 1 Thess. 5:19, "Quenching the Holy Spirit;" W. M. Cassidy, Luke 19:10, "Seeking the Lost;" Elihu Grant, 1 Sam. 17:32, "Courage;" John R. Chaffee, 1 John 5:4, "Faith;" L. P. Causey, Mark 10:21, 22, "Opportunity;" L. J. Birney, Mark 15:30, 31, "Salvation;" A. H. Nazarian, Luke 14:10, "Higher Attainment;" Arthur Bonner, John 13:15, "Christ's Example;" C. H. Stackpole, Matt. 7:28, 29, "Christ's Authority;" Frederick Woods, Dan. 3:25, "Fidelity;" James Boyd Brady, Eph. 3:22, "Christ the Head of the Church;" W. H. Meredith, Matt. 28:19, "The Holy Spirit;" S. M. Dick, Ex. 32:26, "On the Lord's Side;" J. W. Jones, John 20:27, 28, "Cure of Doubt;" Charles Parkhurst, 1 Cor. 16:13, "Christian Manliness;" G. S. Chadbourne, 1 Kings 19:9, "Spiritual Strength;" J. D. Pickles, Rom. 1:16, "The Gospel of Christ;" Bishop Mallalieu, James 5:20, "Personal Effort in Aggressive Evangelism;" L. B. Bates, Psal. 48:2, "The Beauty of Zion;" L. A. Nies, Gen. 6:3, "Grieving the Holy Spirit."

During July Rev. L. W. Adams served as chaplain, and during August Dr. J. M. Leonard has filled the position—an arrangement which met with universal commendation. The various committees through whose unceasing labors the present year's success is largely due, are entitled to special mention. The chairmen are as follows: Grounds and finance, M. Robson; victualling, C. O. Breed; transportation, C. R. Magee; police and sanitation, I. H. Higgins; public worship, J. M. Leonard. The members of the Asbury Grove Camp-meeting Association, who have had the responsibility of the present season, are as follows: Rev. J. W. Higgins, E. W. Blanchard, C. R. Magee, with term expiring 1905; Dr. L. B. Bates, C. F. Letteney, A. S. Cassidy, G. H. Newhall, with term expiring 1906; Rev. Dr. N. T. Whitaker, J. O. Atwood, C. O. Breed, with term expiring 1907; Rev. Dr. E. K. Thorndike, E. G. Davis, Rev. C. E. Davis, I. H. Higgins, with term expiring 1908; Rev. Dr. J. M. Leonard, M. Robson, J. F.



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If we may judge from the numbers in attendance at the meetings, the quality of the sermons delivered, the cordial co-operation of the laymen, the enthusiasm of the young people, the efficient service rendered by the large chorus, the presence of a goodly number of elderly people, representing other seasons of triumph, we conclude that this year's services must be regarded as among the best. When we take into consideration the marvelous outpouring of the Holy Spirit as manifested in the conversion of an unusually large number of souls, particularly of young people; when we regard the evidences of spiritual life and power as seen throughout the meeting, culminating in the wonderful display of Divine favor on Sunday, we are persuaded that the days of camp-meeting are not over.

Monday, Sept. 5, was devoted to the Lynn District Epworth League, under the direction of President Harry B. Emery. A "Sunshine Hour," consisting of earnest, lively testimonies, interspersed with frequent, soul-stirring Gospel songs, was held at 9 A. M., Rev. C. W. Blackett, leader. At 10.15 followed the department conferences, conducted by the vice-presidents and other leaders, as follows: Spiritual Work, George W. Hastings; World Evangelism, Miss Gertrude E. Freeman; Mercy and Help, Frank W. Makepeace; Literary and Social Work, Edwin P. Bliss; Junior League, Mrs. Emma Bates Harvey; district presidents' meeting in charge of President Emery. An address of rare beauty and of great power on "The Place of Jesus Christ in the World," was given at 2.15 P. M., by Rev. Wm. T. McElveen, Ph. D., pastor of Shawmut Congregational Church, Boston.

The exercises of the camp-meeting and of Epworth League day were fittingly brought to a close by an impressive consecration service

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conducted by Dr. Leonard, the watchword for the year to come being expressed in the consecration hymn:

"There's a fire of consecration that is kindling in our youth,
They are vowing hearty service to the Master and His truth,
Their faith is pure and ardent, and their works are gospel proof.
Our youth are marching on."

A. M. OSGOOD.

The editor is gratified to announce that Rev. GEORGE F. DURGIN has consented to act as reporter for Church News for Boston and vicinity, and preachers on Boston, Cambridge, and Lynn Districts (except the city of Worcester) will please hand items to him, or send to him at 19 Cottage St., Cambridge. It is desired that all important events concerning churches and ministers be promptly published.

Boston Preachers' Meeting.—The first meeting for the fall will be held, Monday, Sept. 19, at 10:45 A. M. Rev. Salvatore Musso will give an address on "The Italian in America." The committee plans for the next three months to give one morning each month to each of the three following: An evangelistic sermon, a denominational interest, and a civic topic, leaving one Monday open for the unexpected. Brethren having desires as to speakers or topics are asked to communicate with the committee.

Reception to Bishop Goodsell.—The Boston Preachers' Meeting and the Boston Social Union will tender Bishop D. A. Goodsell a reception and welcome to Boston, Oct. 17. The meeting will be held in Tremont Temple. The program will include an informal reception at 5 o'clock, supper at 6, followed by the necessary Social Union business, and addresses by one representative each from the Meeting and the Union, and by Bishop Goodsell. The addresses will be brief, being but the formal expression of mutual good-will and gladness at the Bishop's residence here. The formal reception will follow. The price of tickets is \$1.50.

Boston District

Boston, Bromfield Street.—Announcement is made of the annual Old Home Week, Sunday, Oct. 23. At 10:30 A. M., preaching by Bishop W. F. Mallalieu; 3:30 P. M., love-feast; 7:30, sermon by Rev. W. I. Haven, D. D., secretary of the American Bible Society. Monday, the 24th, at 6 P. M., the annual reunion and banquet will be held. Special request is made for all former members to attend.

West Roxbury.—The pastor, Rev. J. F. Chase, who has been absent for some weeks, is expected to return this week.

Cambridge District

Somerville, Flint St.—The pastor, Rev. H. P. Rankin, took his vacation in a short trip of five weeks "across the water," returning last week. The year has begun very pleasantly and hopefully on this charge.

Lynn District

Melrose.—The fine new church facilities are attractive to strangers and visitors, and the pastor has preached to good-sized audiences during the entire summer. Probably the largest attendance was on Old Home Sunday, when the sermon was by Rev. J. D. Pickles, Ph.D., a former pastor. Rev. J. R. Shannon, D. D., Rev. F. H. Knight, Ph.D., Rev. F. W. Collier, Rev. L. J. Birney, Rev. Thomas Whiteside, of Lancaster, N. H., have also been heard with profit during the summer. The first wedding in the new church occurred, Wednesday night, Sept. 7, when Miss Irene Mae Beshong and Frederick Mitchell Loring, both of Melrose, were married by Rev. Charles H. Stackpole.

Ipswich.—Large audiences representative of

all the churches in town gathered to hear former pastors, Rev. J. F. Allen, of Dorchester, on Aug. 7, and Rev. F. J. McConnell, D. D., of Brooklyn, on Aug. 28—especially large on the latter date—and the people were not disappointed. The other two Sundays of Rev. Arthur Bonner's vacation the pulpit was supplied by Rev. John Mason, of Trinity, Lynn, and Rev. Fred Town, of Malden. Through the administration of the estate of Miss Sarah Roberts the church has just come into possession of a legacy of \$218.

N'IM PORTE.

Springfield District

Chester.—Often the country appointment suffers from lack of interest, poor financial support, and general discouragement. What is wanted is a wide-awake young man who knows no such thing as discouragement and failure. Millard Robinson, one of Westfield's best young men, a student at Boston University, full of fire, spiritual earnestness and common sense, went into Chester at the close of the college year, and has worked the common miracle which follows this kind of young men. Chester is wide-awake, aggressive, enthusiastic, and ready for a great work this fall and winter. Mr. Robinson returns to the University in a few days. He has been very helpful to the pastor of Westfield Church during the camp-meeting.

Westfield.—The vestry of the church has been carpeted. This is an improvement which cannot be overestimated. Heavy lining has been placed under the carpet, so that the cold of winter will no longer trouble the worshippers. The rear rooms and hall-ways have been newly frescoed, and are to be carpeted and refurnished. This paves the way for extended changes in the Sunday-school. Beginning with Sunday, Sept. 11, the pastor, aided by the officary and membership, inaugurated a "Home Camp-meeting." The enthusiasm of those who attended Laurel Park is a decided factor in the revival work. The church has not had its usual vacation relapse this year. The officials decided to engage some young man to come and take entire charge of the church and parish work during the vacation. After looking the ground over, they selected Rev. Charles Harrison Davis, of Newton Highlands, son of the pastor. The experiment has been entirely successful. The work has been heavy, but the young man carried it easily, and when the pastor returned he found everything in running order. For reasons apparent to all, the writer of notes on Springfield District cannot speak at length on this innovation. He may say, perhaps, without being charged with nepotism, that his heart has been made happy and thankful by the many kind things that are being said by the church members and citizens of the town. To brethren in the ministry above forty years of age, who find themselves eclipsed by the young divines who supply their pulpits, let me say: "Get your own boy to do it, and you will not feel so badly."

Ludlow.—A large company of Methodists and others of Ludlow and surrounding towns gathered at the corner of Hubbard and Sewall Sts., Wednesday, Sept. 7, to witness the laying of the corner-stone of the new Methodist Church in that town. The presiding elder was assisted by the pastor, Rev. Putnam Webber; the former pastor, who had much to do in inaugurating this new church movement, Rev. E. B. Marshall, now of West Warren; and many other ministers of the district. Rev. W. R. Newhall, principal of Wesleyan Academy, gave a very thoughtful and very comprehensive address. Dr. Newhall, though not in the regular pastorate, is nevertheless perfectly conversant with the difficulties and embarrassments attending pastorates in New England, and on this occasion made several references to these matters. Wilbur Flisk came to Ludlow in 1826. The first Methodist church was built in 1827 at the centre of the town. Twenty years later the Methodists built a church in the lower village, and Dr. Fales H. Newhall, father of the speaker on this occasion, assisted in the dedication. In these later years the Methodists of Ludlow have centered their energies at Ludlow Centre, but wisely have now begun to enlarge their field of endeavor. The Ludlow Manufacturing Company, a powerful corporation in the lower village, is making vast improvements, which must make this a most important manufacturing centre in western Massachusetts. Already

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this company has built forty or more warehouses, and it is literally building residences by streets. Within a year they have built a small village, in which is to be found the present parsonage, a beautiful new structure, erected by this company, up to date in every respect. The new church is a necessity, and Mr. Marshall's foresight has brought to Methodism great and good fortune. The following persons present at this laying of the corner-stone, were present at the dedication in 1847: Mrs. Julia Smith, Mrs. Minerva Bartlett, Mrs. Jane Miller, Deputy Sheriff Walter S. Miller, Mrs. Ellen Miller, and Wilbur F. Miller. The dedication of this new church is planned for early December, when some very interesting history will be furnished the HERALD. Rev. Putnam Webber, the pastor, is quietly but effectively managing this important church enterprise.

Holyoke, Appleton St.—New honors are gracefully borne by the modest pastor—now Joseph P. Kennedy, D. D. Dr. Kennedy has reason to rejoice, for his own Alma Mater conferred this degree a few days ago.

Wesleyan Academy.—Principal Newhall, ever alert for the interests of the old Academy, has succeeded in engaging a strong faculty for the coming year. Herbert H. Yeames, the teacher of Greek and German, is a Harvard graduate. After teaching for two years, this young man accepted the position of private secretary to Bishop Lawrence. The English Department will be in charge of Louis Bliss Gillet. Here is apostolic succession for Wilbraham. Abel Bliss, his great-grandfather, a former trustee of the Academy, was a graduate of the famous Cokesbury College, the earliest Methodist institution of learning in this country. Mr. Gillet has taken special honors in English at Columbia, of which institution he is a graduate. Harry L. Agard, a graduate of Wesleyan University last June, takes the department of mathematics. Miss Bertha Hardy, a student of Radcliffe for three years, a graduate of Emerson College, Boston, has been secured for the elocution department. She has been serving Tilton Seminary for two years. The instructor in the commercial department is to be Fred W. C. Handy, who combines business experience with college and special training. Miss Wythe, the long-honored woman principal of the Academy, has been in Paris for the summer, studying at the Alliance Francaise. A bright outlook for the new year, which begins Sept. 14, gladdens all hearts. A check for \$1,000 toward the endowment fund has just arrived. The donor wishes his name kept sacredly secret. We are at liberty to say the

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check came from Connecticut. The postal service has a habit of rolling in checks now and then. Principal Newhall delights in the heavy mail.

Laurel Park Camp-meeting.—A great camp-meeting has closed. Some of the more enthusiastic say it was the greatest camp-meeting ever held on Laurel Park. The weather was ideal; the people attended in large numbers; the ministers were loyal in their support of the presiding elder; Mrs. Annie E. Smiley was a tower of strength at the children's hour; the music, under the leadership of Rev. E. V. Hinchliffe, ably sustained by Rev. J. P. Kennedy, Mrs. George H. Rogers, Miss Humphrey, and a good chorus and cornetist, Rev. A. B. Gifford, was grand and inspiring; but the success of the meeting was due to the unique and masterful program planned by our presiding elder, Rev. W. G. Richardson. Here it is, greatly condensed: 6 A. M., sunrise meeting; 8, chapel services; 9.15, Epworth League hour, Revs. H. L. Wriston and J. W. Stephan conducting a remarkable series of conferences on "The New and Living Way," and furnishing a splendid series of talks or addresses covering Christian experience from penitence to perfect love; 10.30, the unfolding of the following themes by brethren of the district, who were given their subjects by the presiding elder early in the Conference year: "The Spirit-filled Book," Rev. E. M. Antrim; "The Spirit-filled Man," Rev. T. C. Cleveland; "The Spirit-filled Church," Rev. H. G. Buckingham; "The Spirit-filled World," Rev. C. E. Davis; "The Spirit-filled Future Life," Rev. James Sutherland; 1 P. M., children's hour; 1, Bible readings on the "Higher Life," by the evangelist, Rev. L. H. Baker, of Delaware, O.; 2, church congress, the following themes being ably discussed: "Boys and Young Men," and "The Church and Men," Rev. W. I. Shattuck; "Bible Study," Rev. H. L. Wriston; "The Prayer-meeting," and "Aggressive Evangelism," Rev. C. F. Rice; 3, sermon (the ministers selecting their own themes); 4.30, question drawer, Revs. W. A. Wood and J. P. Kennedy; 6, chapel services; 7.15, evangelistic service, conducted by the evangelist. Revs. G. M. Smiley, C. E. Holmes, W. R. Newhall, and T. C. Martin preached very able and instructive sermons during the meeting. Rev. T. C. Martin was called upon suddenly to preach on Monday in place of the evangelist, who had not arrived. He carried his large congregation by storm as he powerfully developed the text: "Let him that stole steal no more." The following brethren from abroad greatly helped the meeting: Dr. Charles Parkhurst gave us a strong, tender and sweet sermon on Romans 12: 1; Bishop Mallalieu roused the preachers and Epworth Leaguers at two special conferences and preached with his old-time power on Tuesday; Rev. R. E. Smith, formerly of Bangor, Maine, gave us a sermon on Saturday, which showed most careful and extended preparation; Dr. F. H. Knight, of New Orleans, gave the missionary address before the two women's societies. It was the very best we ever heard this brother give.

The Sunday preceding the camp-meeting—it might just as well be called a part of the meeting—was helpful and splendidly preparatory for the approaching feast. The presiding elder preached a most appropriate sermon for the occasion. Dr. J. O. Knowles followed in the afternoon with a severely logical, deeply philosophical, but, at the same time intensely practical and instructive sermon on "Prayer." Rev. W. J. Kelley closed the day with a discourse on "Conversion."

Evangelist Baker captured the people. He is an enthusiast. He is sweet-spirited. He con-

finer his work (if last week is a fair sample of his labors) to leading his hearers into the "higher life." He made this direct statement in one of his Bible readings: "It is the business of the ministers to lead the church into deep spiritual experiences, and it is the business of the church to get people to seek salvation." He endeavored to sustain this by extended reference to Pentecost. He is not censorious. He speaks powerfully against this pseudo sanctification. He leads most of his hearers to really want the experience he so vividly describes. Possibly some of his exegesis might not be accepted by all.

Labor Day was given into the hands of the Epworth League. Mrs. Annie E. Smiley presided in the morning, making a beautiful address on "Children and the Church." Rev. W. I. Shattuck never spoke so well as on this occasion, when he gave a thrilling address on "Six Pictures," and Rev. C. E. Davis closed the morning hour by showing what might be done for boys under the most embarrassing circumstances, illustrating his talk by telling what was being done in Westfield in "The Junior League Garden." In the afternoon Rev. B. M. Copeland presided, and the following short addresses were given: "Men and the League," Rev. C. O. Ford; "Women and the League," Mrs. W. G. Richardson; "Youngest Members of the League," Rev. F. M. Estes; "Oldest Members of the League," Rev. F. J. Hale. The principal address was given by Rev. Edgar Blake, pastor of St. Paul's, Manchester, N. H., his theme being "The Mastery of Christ"—a stirring and striking address.

The attendance on Epworth League Day was surprising. The Boston & Maine Railroad and the trolley lines had a hard time handling the crowd at the close of the day. Another year these common carriers will know what to expect and be prepared.

The boarding establishment, under the supervision of Treasurer Wedge, gave great satisfaction. How Mr. Wedge can make money for the Association (he made \$172 last year) at his exceedingly low prices (60 cents a day, with 20 per cent. reduction to ministers), is a problem none of us can solve. The writer has some knowledge of board and boarding facilities of other associations, and he simply has nothing to say, only that Mr. Wedge furnishes splendid board at these rates, and makes money for the Association.

C. E. DAVIS.

CHURCH REGISTER

POST OFFICE ADDRESS

Rev. F. L. Hayward, Box 125, Orono, Maine.

FEDERATION OF CHURCHES.—The annual conference of the Massachusetts Federation of Churches will be held at the Y. M. C. A. Hall in Worcester, Tuesday, Oct. 4. After the opening devotional service at 10 a. m., an address will be made by the president of the Federation, Rev. Reuben Thomas, D. D., pastor of Harvard Congregational Church, Brookline. A discussion will follow on "The Need and Possibilities of Co-operation and Federation in State

Missionary Work." Rev. W. H. Eaton, D. D., secretary of the Massachusetts Baptist Convention, and Rev. F. E. Emerich, D. D., secretary of the Massachusetts Congregational Home Missionary Society, will open this discussion. At the afternoon session Rev. E. F. Merriam, D. D., editor of the *Watchman*, will speak on "Diversity of Service with Unity of Purpose." After an address by Rev. Charles F. Rice, D. D., pastor of Trinity Methodist Episcopal Church, Springfield, a discussion on "Practical Work that can be Accomplished through the Federation of the Churches" will be opened by Rev. E. Tallmadge Root, secretary of the Rhode Island Federation. A cordial invitation is extended to all to attend this convention.

Attention is invited to the advertisement in this paper of the John T. Connor Corporation, Grocers, 80 to 112 Commerce St., Boston. Our friends will find this concern thoroughly reliable, and that orders by mail will receive the same attention as though given in person. In addressing the concern please mention ZION'S HERALD.

Marriages

HARDEN — BLATCHFORD — In Hallowell, Me., Sept. 6, by Rev. W. Canham. Ralph M. Harden, of Gardiner, and Mabelle Blatchford, of Hallowell.

NOTICES

SUNDAY SUPPLY.—Rev. E. H. Thrasher, of the Minnesota Conference (supernumerary), formerly of the New England Conference, is available for Sunday supply. Address Box 125, Greenfield, N. H.

OPPORTUNITY FOR EXCHANGE.—Any Eastern Conference pastor who, for health or other reason, would like to exchange with a brother in good standing, in one of the best dry climate State Conferences of the West, is invited to correspond. Care Room No. 1, Odd Fellows Building, Nashua, N. H.

Lasell

THE LASELL SEMINARY FOR YOUNG WOMEN has added to its already fine collection of paintings one by C. A. Lenoir, one by B. De Hoog, one by Friedrich Krauss, and one by Laurenti.

The latest addition to the foreign contingent among its pupils are the Misses Anna and Esther Blackstock, daughters of Rev. John Blackstock, from Shahjahanpur, India.

The school is having its usual prosperity—perhaps a little more, this season.

When you say your blood is impure and appetite poor, you are admitting your need of Hood's Sarsaparilla. Begin taking it at once.

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OBITUARIES

The day is fixed that there shall come to me
A strange, mysterious guest;
The time I do not know, he keeps the date,
So all I have to do is work and wait,
And keep me at my best,
And do my common duties patiently.

I've often wondered if that day would break
Brighter than other days,
That I might know, or wrapped in some strange
gloom,
And if he'd find me waiting in my room.
Or busy with life's ways,
With tired hands and weary eyes that ache.

For many years I've known that he would
come,
And so have watched for him,
And sometimes even said, "He will come
soon!"
Yet mornings pass followed by afternoon,
With twilight dusk and dim,
And silent night-times, when the world is
dumb.

But he *will* come, and find me here or there,
It does not matter when,
For when he comes I know that he will take
in his these very hands of mine that ache
(They will be idle then),
Just folded, maybe, with a silent prayer.

Yes, he whom I expect has been called Death,
And once he is my guest,
Nothing disturbs of what has been or is;
I'll leave the world's loud company for his,
As that which seemeth best,
And none may hear the tender words he saith

As we pass out, my royal guest and I,
As noiseless as he came;
For naught will do but I must go with him,
And leave the house I lived in closed and dim;
It only bears my name,
I've known I should not need it by and by.

And so I sleep and wake, I toil and rest,
Knowing when he shall come
My Elder Brother will have sent for me,
Bidding him say that they especially
Have need of me at home,
And so I shall go gladly with my guest.

— Selected.

Tibbetts.—Edward C. Tibbetts was born in Charlestown, Mass., April 17, 1844, and died in Merrimacport, Mass., July 25, 1904.

Mr. Tibbetts married Miss Emily Rowell, and for thirty five years they lovingly shared life's joys and sorrows together. Soon after his marriage he was converted, and when a Methodist Episcopal Church was established in Merrimacport, he united with it, remaining in its fellowship until his death. He maintained an unblemished Christian character, was greatly devoted to the church of his choice, and for many years was its efficient treasurer. He was a man to be trusted.

He died from cancer, which caused him extreme suffering for many weeks, yet during it all he manifested a patience, and even cheerfulness, which surprised his friends. The grace of God shone more brightly, even, in his sufferings than when in health. He said to the writer that for the sake of his loved ones he would like to live, but he was not afraid to die.

The church and community have suffered a loss by his death which will be greatly deplored. The greatest loss, however, will be to the home circle. He is survived by the devoted wife, a daughter, Mrs. Harry M. Ordway, and a son, Rev. Charles M. Tibbetts, the popular pastor of the Methodist Episcopal Church, at Hampton, N. H.

Funeral services were held in the church, where the writer, assisted by his pastor, Rev. A. M. Shattuck, assured the sorrowing that "we sorrow not as others who have no hope."

M. T. C.

Halls.—Richard Halls was born in Newcastle, England, Feb. 15, 1821, and sweetly fell asleep in Jesus, without pain or struggle, some time in the early morning of May 26, 1904.

He emigrated to the United States in September, 1848, and lived in the vicinity of Boston, Mass., until 1873, when he moved to Santa Barbara, Cal., where he resided until his death. In

1846 he was married to Miss Abbie Jones, who, with a son and two daughters, still survives him.

As early as seven years of age he had given his heart to Jesus, and during all the intervening years he never swerved from his loyalty to Christ. He was particularly noticeable for three things—his sterling manhood, his deep and strong domestic affection, and his unchanging fidelity to his religious duty. A quiet, unobtrusive man, he stood erect among his fellows as one of most sterling Christian character; while his tender thoughtfulness for his family grew with his advancing years, and was one of the most beautiful things of his life. He leaves behind him the record of a true, stalwart, faithful Christian life in every particular, and as one thinks of him he cannot help saying: "Servant of God, well done!"

ALFRED INWOOD.

English.—Ellen M. Dake, widow of Rev. John English (Vermont and New Hampshire Conference, 1838-1884), died at the residence of her daughter in Claremont, N. H., on Sunday, Aug. 23, 1904, in her 83d year.

Mrs. English was born in Brownsville, Vt., Oct. 12, 1821. Her ancestors were among the early settlers of the town, and her parents, Elisha and Sarah Dake, are well remembered as earnest and active members of the Brownsville Methodist Episcopal Church. Mrs. English was converted in youth, enjoying a most clear and vivid experience. She was educated in the common schools and at the Vermont Conference Seminary, and was married, June 14, 1848. In the parish and on the circuit she gave herself devotedly to the Master's service. She was a woman of strong personality, a fine singer, tactful, energetic, resourceful and abundantly successful in bringing things to pass for the advancement of the Master's kingdom.

The funeral service was conducted at Brownsville by the pastor of the church, Rev. Frank Roberts, where she sleeps beside husband, parents, brother and sisters, near the home and amid the early scenes of her girlhood.

A daughter, Mrs. Albert Hale, of Claremont, N. H.; a son, Rev. Dr. Wm. F. English, pastor of the Congregational Church, East Windsor, Conn.; and a sister, Mrs. Lucy D. Sprague, of Brownsville, Vt., survive her. "Blessed are the dead which die in the Lord... that they may rest from their labors, for their works follow with them."

W. F. E.

Levi.—Miss Gallah Levi was born in Newfoundland, and entered into the life of heaven, from Roxbury, Mass., July 24, 1904.

Born of a family who have been Methodists for generations, she naturally found her place in the church of her parents, which was also the church of her loving choice, and in whose fellowship she rejoiced till she was translated to the church above. Early in life she became a member of old North Russell St., and later of First Church, while for some years previous to her departure she had been a faithful member of Winthrop St. Church, Roxbury. Not content with being a member of the church simply, early in her Christian life she became identified with the activities of the church, holding for some years the responsible position of teacher in the Sunday-school. She was thus given the opportunity of impressing the young minds under her care with the same religious principles and rich experiences which she possessed.

That her Christian life was not a mere profession or a groundless sentiment, but a blessed reality, was abundantly evidenced, during her long and exceedingly painful illness. Although suffering for nearly two years, she maintained through it all a sweet Christian spirit. She was a beautiful example of Christian patience. She heroically endured without sinful murmuring the intensity of pain. With the desire for life strong upon her, and with tender attachment to her family and friends, yet she was quite willing and even eager to go when the call came, knowing that "to depart and be with Christ was far better."

A lover of the Word of God, she found it her strength in the hour of illness; its promises afforded her unflinching comfort. Her mind had been well stored with the grand hymns of our church, and while too weak to sing them as formerly, she would repeat verse after verse, and rejoiced when they were sung to her. Her case is an impressive illustration of the mar-

velous influence of the hymns of Wesley over the lives of people even at this late day. They voiced her deepest spiritual longings, and gave jubilant expression to her faith and hope. If the new Hymnal shall sing itself into the heart-life of this and the coming generations as did the old, it will be indeed an evangel of blessing to all who absorb it. It is a blessed commentary on her faith that she selected hymn 1003 of the Hymnal as the one to be sung at her funeral service: "Happy soul, thy days are ended," etc. Her long period of suffering was lightened by the loving care of her sister and her dear friend, Miss Annie Hume, and her brothers, all of whom sadly miss her, but are sustained by the hope of a happy reunion in the home of our Father.

The funeral service was conducted by the writer. The interment was in Woodlawn Cemetery, Chelsea, where the body awaits the dawning of the resurrection morning.

H. W. EWING.

Severance.—Mrs. Ruby Titus Severance, wife of the late Horace M. Severance, passed away, June 2, 1904, after an illness which confined her to her bed for seventeen months.

Mrs. Severance was born in Lyman, N. H., Sept. 25, 1822. She was converted and united with the Methodist Episcopal Church in Lisbon, N. H., at the age of sixteen. When twenty years of age she moved to Ipswich, Mass., where she became a devoted member of the Methodist Church, and will be remembered as an active worker in the old "Frugal Society" of that church. Her marriage to Mr. Severance took place at Ipswich, July 1, 1851. On coming to Cambridge they united with the Harvard St. Church, and when occasion came for organizing a new church, they were two of the original seventeen to form the Cottage St. Church, which later became the present Grace Church. Both were always earnest, faithful helpers of this church. Mrs. Severance had been a resident of Cambridge for fifty-two years, living at 10 Kinnaird Street for the last forty-eight years. She was a subscriber to ZION'S HERALD for nearly fifty years, and for a still longer period was a constant and interested reader of the same.

One daughter and three sons survive her.

Green.—Elizabeth, wife of Rev. W. E. Green, of the Northern New York Conference, departed this life, July 1, 1904, after a brief illness.

She had returned to her old home at Brownville, Me., for a few months, little thinking of the serious nature of the disease slowly fastening itself upon her. Mrs. Green was loved by all who knew her for her sweet, patient disposition and gentle Christian life. It was pleasant to hear some of those who had been brought under her influence and teaching say: "She was a good woman, and she helped me." Her death was a sudden and severe shock to her husband, relatives, and friends, but she was ready to go and be forever with her Lord.

Mrs. Green was born in 1870. She was converted at Pine St. Church, Bangor, at the age of fifteen. She was married to Rev. W. E. Green in the spring of 1898, and served with him in the following charges: Atkinson, East Maine Conference, and Chasam Falls and Oswego Centre, Northern New York Conference. She leaves a husband and one child, also an aged mother and four brothers, to mourn their loss.

The funeral services were held, July 4, at the Methodist Episcopal Church in Brownville, her pastor, Rev. J. O. Rutter, officiating. Rev. J. W. Price, of Atkinson, assisted at the grave.

J. O. R.

For Children, Too

Mr. Wiley Hunt, Ennis, Texas, writes: "We gave Drake's Palmetto Wine to two children who were afflicted with bed wetting. Two bottles of Drake's Palmetto Wine cured both. It is now a month since they took the last of the wine, and no return of their trouble. I told a neighbor, who had a child troubled the same way, what the wine did for our children. They got a bottle of Drake's Palmetto Wine, and in one week their child had no more trouble with bed wetting. The Drake Formula Co., Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of this paper who wishes to test Drake's Palmetto Wine without expense. A trial bottle often cures. One dose a day will cure any bladder or prostate trouble to stay cured."

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"And a Little Child shall Lead Them"

From Los Angeles Times.

The hum of the great wheels and the whirl of the machinery at the Oxnard sugar works have been hushed since Wednesday evening, out of respect to the memory of a little seven year old boy who was the idol of the men, from the heads of departments down. This boy was Roger Williams, a lineal descendant of the famous Roger Williams of Rhode Island, and son of John McCoy Williams and Mrs. Hamilton Williams, the latter a member of the prominent Hamilton family of New York.

The little fellow had the advantage of the best traits in heredity from both old time families, and those who knew him say that the child was a specimen of physical beauty, while his sweetness of disposition and bright mind were a constant delight to those surrounding him. Very early the child showed his love for music, and a year ago, when he was only six years of age, he played the violin in Los Angeles and surprised all those who heard him by the delicacy of his expression.

At the sugar factory, where the boy's father is the general manager, little Roger Williams was a high favorite. He was the first child born among the employees of the concern, and every one felt a special interest in him. The lad took a great liking to the complicated machinery of the big sugar plant, and, young as he was, he grasped many of the details. Ever since the little fellow was old enough to toddle about it had been his prerogative to apply the torch with his own little hands to fuel under the kilns and engines, and the starting of the season's run was a matter of ceremony for Roger Williams, witnessed by many employees.

The lad died of appendicitis, and the works shut down until after the funeral services. At Oxnard Rev. Dr. J. M. Mills conducted services at the house, and the entire force of about six hundred employees of the sugar factory was in attendance.

The body was brought to Los Angeles, and at the Rosedale Chapel a simple service was conducted by Very Rev. J. J. Wilkins of St. Paul's Pro-Cathedral, after which the body was cremated. The parents will take the ashes back to Providence, R. I., where they will be deposited in the old family burial ground, used since the time of the boy's forbear, Roger Williams of colonial days.

Current Mention

— The Columbian University at Washington, D. C., on Sept. 1 formally assumed the name George Washington University, in accordance with an Act of Congress.

— Statistics of murders which have just been compiled in Italy show that while in France the annual rate has been one murder to every 100,000 inhabitants, in Northern Italy it has been 4, in the Middle Provinces 24, and in the Southern Provinces, including Naples and Sicily, it has been 30. In Cook County, Ill., 6 murders for every 100,000 of the population were committed last year.

— Carlyle McKinley, associate editor of the *Charlestown News and Courier*, who died recently, was the author of "An Appeal to Pharaoh" — an argument for the deportation of negroes to Egypt, which at one time attracted much attention. Some of his poems have been widely quoted. He was a distant relative of the late President McKinley.

— A durbar has been held at Lhassa, which was attended by the Chinese amban and Tibetan regent, with three councillors. Colonel Younghusband, the commissioner with the British expedition, was informed that two clauses of the treaty with Great Britain had been agreed upon. The question of indemnity is still to be settled.

— Many negroes in Atlanta, Georgia, are said to be confirmed "cocaine fiends," and the dire habit is fast obtaining a firm hold on many who have never figured in a police court, as well as on criminals. Cocaine is a nepenthe

and intoxicant that peculiarly appeals to the negro's nervous system, and, once taken, the habit is soon formed. Many white people in Atlanta are also said to be "going the cocaine route." The police, however, are trying to prevent the sale of the harmful drug to cocaine sniffers.

— The bill enacted by the French Chamber of Deputies which removes schools of all grades from the control of religious congregations, will affect 1,600,000 children. The number of the schools to be closed at once is 2,394; and 1,862 schools will be allowed ten years of extension. In the closing of these schools the Catholic Church will lose a large source of revenue.

— Kongmoon, the new treaty port of China, is on the West River, Sun-Ui district, in the province of Kwang Tung, and by the river route is upward of sixty miles from Canton. The population within the walled city is about 30,000, but the population, including the suburbs, reaches a total of 200,000. There are no foreign residents either in Kongmoon or in its immediate neighborhood.

— Nonconformists have never been able to obtain a theological degree in England or Wales until within a few years, all recognition of theology by the universities being reserved for members of the Church of England. Now, however, there are a number of Nonconformist institutions which grant degrees, which are coming to be quite coveted by English students.

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A BRAND PLUCKED FROM THE BURNING

REV. DANIEL STEELE, D. D.

IT was Labor Day. I answered my doorbell, and found on the porch an aged preacher grown thin and gray since I was his near neighbor a score of years ago, and a stout, prepossessing gentleman of forty or forty-five, whom he introduced to me as his son in the Gospel. I invited them into my parlor. The father asked the son to rehearse in brief his history, which I condense:

"I was converted in my youth, and was baptized into the Tremont Temple Church. When sixteen, feeling called to preach, I wrote a sermon and handed it to my pastor for his criticism, which discouraged me. He said it was too dramatic. My zeal for Christ grew cold, and I fell into sins of a decent sort which did not hinder my success in the business of insurance and brokerage in the city of Buffalo. I married a gay and worldly woman, and we took rank in tip-top society, for I was king of the Bourse, having an income of \$9,000 a year. But club life was my ruin. In the club-room the cup with the adder! in it was on the table every night, and I became incurably poisoned. My business success left me. My wife, whom I had idolized seventeen years, fled from me as the plague. I drowned my grief in an ocean of drink. I was friendless and penniless in the babel of Boston. One night I said to myself: 'I am a drunkard; there is no hope for me; the only way out of my wretchedness is suicide. I can easily accomplish this by turning this gas-jet. I'll do it.' I rose, turned the jet, spread out my handkerchief horizontally above it so as to turn the poisonous current into my face, and began to make deep inhalations. It did not suffocate me, but gave me rather pleasant sensations. I said to myself, 'This is euthanasia, this is easy dying. What a fool I was because I did not do this before and escape these months of unspeakable suffering. I will soon be in eternity. There is no eternity. Hell is a fiction.'

"But suddenly I heard a voice as distinctly as I ever heard a human voice, saying, 'John Dixon, you are a fool! Go out into the open air.' I went out and started to go to the Public Garden where I could sit down. While passing the People's Temple on Columbus Avenue I heard singing within, and went in. Soon Herbert Booth, son of General Booth of the Salvation Army, began to speak. He depicted the death of his little boy in words which brought my own boy's death vividly into my mind. I was convulsed with sudden grief, bowed my head, and covered my face with my hands to stifle my sobs. Soon a Christian man came and put his arm about my neck and said, 'God bless you, brother!' It broke my heart. It was the first kind word spoken to me in six months. He found that

I was a lost sinner, and invited me to go forward and kneel at the altar. I stayed on my knees till I was gloriously saved. The appetite for liquor, tobacco and licentiousness was completely taken away, and I was a new creature, having only one desire — to glorify Jesus Christ my Saviour.

"The man who has since befriended me as a spiritual father the next Sunday decoyed me to stand by his side while he preached on Boston Common, and after the hymn called on me to pray. I felt as if thunder-struck, but I fell upon my knees and the Holy Spirit put a prayer into my heart. Then, after speaking a few minutes, he called on me to give testimony in confirmation of the truth he had uttered. I was astounded; but I opened my mouth and the Lord filled it with words which seemed to affect the hearers. Glory be to His name!

"Yesterday (Sept. 4), while speaking on the Common, a prodigal son who had got sick of feeding swine, and instead of going to the home of his millionaire uncle in Montreal, was going across the Common purposing to drown himself in Charles River, stopped while I was speaking and listened till the word of convicting truth pierced his heart like an arrow. The result was that we had what the Methodists call an altar service on the greenward, and the prodigal found his Father's house instead of the bottom of Charles River, and the bottom of the pit of endless woe."

This is a story which has been a tonic to my own faith in these times when old-fashioned, instantaneous conversions are rare, and many Christians and some ministers are accepting the idea that the age of revivals is past because sinners have become so highly cultured. Away with this falsehood, invented and propagated by the devil! Take the old Gospel, the exceeding sinfulness of sin, a whole heaven, a whole hell, and a whole Saviour — Bishop Gilbert Haven's dying admonition — out into the streets and fields and public parks as did Whitefield and the Wesleys, and the same results will be realized. Let such converts as John Dixon become flaming evangelists in our congested centres of population where fallen humanity is rotting in the saloon and the brothel, and the Gospel will achieve greater victories in the future than it ever has in the past. This John Dixon is not only radically converted, through and through, but has remarkable gifts which were the secret of his success in business. It was D. L. Moody's talent as a salesman which prepared him for his success as a soul-winner.

"Shall we the Spirit's course restrain,
Or quench the heavenly fire?
Let God His messengers ordain,
And whom He will inspire.
Blow as He list, the Spirit's choice
Of instruments we bless;
We will, if Christ be preached, rejoice,
And wish the Word success."

The fact that an eminent college professor has recently advocated the ordination of Hadley, the head of the Water Street Mission in New York, though pronounced deficient in book knowledge, we hail as a good augury for Methodism.

Milton, Mass.

— That was characteristically wise counsel of Rev. Dr. S. Parkes Cadman, of Brooklyn, who urges special patience with young men who are trying to think their

way out into a broad and manly conception of the truth.

Death of Dr. Lorimer

ANNOUNCEMENT of the death of Rev. George C. Lorimer, D. D., last week, at Aix-les-Bains, France, best known in his epochal work as pastor of Tremont Temple, has called forth from the press of this city very generous consideration and eulogy. Born in Scotland in 1838, at fourteen he took to the sea, but later studied medicine and the law. Abandoning these, he went on to the stage, for which he had already shown a peculiar fitness, and came to the United States in 1855, going to live at Louisville. There he became interested in the Baptist Church, took a partial educational course, and was ordained a Baptist minister in 1859. He did his noteworthy work with Tremont Temple, first from 1870 to 1879, and from 1891 to 1901. He died as pastor of Madison Ave. Baptist Church, New York city.

Dr. Lorimer was a genius, a pulpit orator of dramatic power, a personality of striking and potential force. Every one must gratefully concede that he did a monumental work in Boston. Eulogy, even extravagant, may be expected in the light of what he was and what he did in our midst. He had learned to perfection the art of utilizing the public press to help on his work.

Dr. Lorimer was the author of several volumes, among them: "The Galilean," "The Great Conflict," "The Argument of Christianity," "Messages of Today for Men of Tomorrow," and "Christiandity and the Social State." His last book, "The Master of Millions," was a novel, in which he dealt with the darker side of human life, and left revolting pictures of frailty and sin sadly unrelieved.

A widow, three daughters and a son survive him. His son, George Horace Lorimer, is editor of the *Saturday Evening Post*, and author of "The Letters of a Self-made Merchant to His Son."

Election in Maine

RETURNS from the election in Maine, received as we go to press, indicate the election of the Republican nominee for governor by a plurality of about 32,000. We greatly regret the defeat of Rev. C. S. Cummings, sheriff of Androscoggin County, who, all concede, has righteously executed the prohibitory equally with all other laws. His defeat must have been caused by "Rum Republicans" who voted for his Democratic rival, as a Democrat was never before elected in the county to this office. We also regret the re-election of Sheriff Penuell, of Cumberland County, who boasts that he nullifies the prohibitory law.

The Renewal a Strain

Vacation is over. Again the school bell rings at morning and at noon; again with tens of thousands the hardest kind of work has begun, the renewal of which is a mental and physical strain to all except the most rugged. The little girl that a few days ago had roses in her cheeks, and the little boy whose lips were then so red you would have insisted that they had been "kissed by strawberries," have already lost something of the appearance of health. Now is a time when many children should be given a tonic, which may avert much serious trouble, and we know of no other so highly to be recommended as Hood's Sarsaparilla, which strengthens the nerves, perfects digestion and assimilation, and aids mental development by building up the whole system.